The Volu[illegible]

and trauayle, of syr John Maundeuile knight, which treateth of the way toward Hierusalem, and of mar-uayles of Inde with other Ilands and Countryes.

¶Imprinted [illegible]
in Breadstreets at [illegible]
by [illegible]

H

TABLE.

HE that wyll go to Hierusalem on horse, on foote, or by sea. Ca. 1

¶ Of the Ylandy of Greece. Ca. 2

¶ To come ageine to constantinople for to go to the holy land. Ca. 3

¶ Of a terrible dragon. Ca. 4

¶ Of a yong man & his lemmā. ca. 5

¶ Of the maner of hunting in Cypres. ca. 6

¶ Of the hauen named Jaffe. ca. 7

¶ Of the hauen of Tyre. ca. 8

¶ Of the hyll Carmel. ca. 9

¶ How Saladyn slew the king and his enemies. ca. 10

The way to Babilon where as the Sowdan dwelleth. ca. 11

Yet here folowyth of the Sowdan & his kingdomes that he hath conqrered, which he holdeth strongly with force. ca. 12

For to retorne fro Cayro to Hierusalem. ca. 13

As men are passed this wylderneſſe & battle comming to Hierusalem. ca. 14

Here folowyth of the lande of Idaen and of the other thinges. ca. 15

Of the thyrd yle. ca. 16

Fro Bethlem. ca. 17

Of a fayre maydē that holy dyd put to death wrongfully. ca. 18

Of the cyte of Hierusalem. ca. 19

Yet of Holy cyte of Hierusalē. ca. 20

Of the chirche of the holy sepulchre. ca. 21

Of the temple of God. ca. 22

Yet of the temple of God. ca. 23

Of the mount Sion. ca. 24

Of the chirche of Sainct Stephen. ca. 25

The cyte of Achildemach which was bought with xxx. pens. ca. 26

Of the mount Jope. ca. 27

Of the castell Bersabee. ca. 28

Of certayne other thynges. ca. 29

Of the holy place towarde Bersabee and from Bersabee, and other thinges. ca. 30

Of Ab[illegible]

Of the [illegible]

Of [illegible]

Of the [illegible]

Of Galyle.

Of the [illegible]

or hyll of Tabor.

Of the see of Galyle.

Of the table whereon [illegible] ate after his resurrection.

Of straunge maners & [illegible] for to burne ageine on [illegible] hee.

How a man may [illegible] gylt in those countrees [illegible] hem reherced.

Of other wayes [illegible] to go to [illegible] vnto Hierusalem.

Yet an other waye by [illegible] the lande of Palestine.

Of the faith of the Sara[illegible] the booke of Mandeuile [illegible] ton.

Yet it reherth many of [illegible] Cayrouans.

Of the byrth of Mahom[illegible]

Of the yles of [illegible] yles are of marchaundy[illegible]

Of the hauen of [illegible] the Sarasins [illegible]

Of the countrey of [illegible] kingdome of Cathay.

Of the kingdome of [illegible] as ouerthwart [illegible]

Of the land of Cathay.

Of Jnde the [illegible] and of diamondes.

Of diuers [illegible] are in the [illegible]

Of the [illegible]

Of a [illegible]

RENOVATED
PAGE

HE that wyll go toward Hierusalem on horse, on foote, or by sea. Ca. 1
¶ Of the Iland of Greece. Ca. 2
¶ To come agayne to constantinople for to go to the holy land. Ca. 3
¶ Of a terrible dragon. Ca. 4
¶ Of a yong mans hea temmā. ca. 5
¶ Of the maner of hunting in Cipres. ca. 6
¶ Of the haven named Jaffe. ca. 7
¶ Of the haven of Tyre. ca. 8
¶ Of the hyll Carme. ca. 9
¶ How Sathyron slew the king and his ethemite. ca. 10
The way to Babilon where as the Sowdan dwelleth. ca. 11
Yet here foloweth of the Sowdan & his kingdomes that he hath conquered, which he holdeth strongly with force. ca. 12
For to retourne the Pylgrym to Hierusalem. ca. 13
As men are passed this sylderneffe against Comyng to Hierusalem ca. 14
Here foloweth a lytle of Jdaea and Cilicia and other thynges ca. 15
Of the thyr stret. ca. 16
Fro Bethlem. ca. 17
Of a fayre mayden that sholde be put to death wrongfully. ca. 18
Of the cyte of Hierusalem. ca. 19
Yet of the holy cyte of Hierusalē. ca. 20
Of the holy sepulture. ca. 21
Of the temple of God. ca. 22
Of the temple of God. ca. 23
Of king Herode. ca. 24
Of the Sarasyns church. ca. 25
The fielde of Acheldemach which was bought with xxx. pens. ca. 26
Of the mount Jope. ca. 27
Of the castell Bersabee. ca. 28
Of Jerico & other thynges. ca. 29
Of the holy place betwene Bethany and from Bethany, and other thynges. ca. 30
Of Jordan
Of the cyte
Of many
Of the Samaritanes.
Of Galyle.
Of the way of Nazareth
or hyll of Tabor.
Of the sea of Galyle.
Of the table wherron
ter his resurrection.
Of straunge maners
For to hunte agaynst
lyes.
How a man may go
gest in thole countrees
hen reherced.
Of other wayes
bans Hierusalem.
Yet an other waye by lande
the land of Mesopotamia.
Of the faith of the Sara
the bookes of their
ron.
Yet it resteth
Captaynes.
Of the byrth of
Of the pryce
ple and of marchandyses
Of the haven
the Sarasyns
Of the countrey
kingdome
Of the Kingdome
as welleth
Of the land of
Of Jude the
and of diamonds
Of divers
are in the
Of the
Of a
Of

ca. 57
ach, the
ca. 58
called Ia[illegible], wher men
er hongre as longe as they are sicke.
Capitulo. 59
Of the pigmeys of Mydy wherein
dwelleth euill people. ca. 60
Of an ylande named Macumeran,
where as the people haue heades lyke
hounden. ca. 61
Of a great ylond called Dondin wher
are many hunte maydens of euil condy-
cions. ca. 62
Of the kingdome named Mangy,
which is the best kingdome of the
worlde. ca. 63
Of the land of Pygmeni, wherein
dwel but smal people of three spanne
long. ca. 64
Of the citie of Mythe wherin great
[illegible]. ca. 65
Of the land named Cathay and of
great riches thereof. ca. 66
Of a great citie named Cydon where
is the great Caanes palace and
sege. ca. 67
Wherby is that the Emperour of Ca-
thay is called the great Caan. ca. 68
How the great Caan chaseth his bro-
ther after, and how he made him selfe
lorde of a lond. ca. 69
Of the great Caanes letters and the
writing about his seale. ca. 70
Of the gouernaunce of the countrey
of the great Caan. ca. 71
Of the great riches of the Emperour
and of his dispending. ca. 72
Of the ordinaunce of the Lordes of
the Emperour when he rideth into one
countrey to an other to warre. ca. 73
How the Empyre of the gret Caan
is departed into .xii. prouinces, and
how that they nor all seruise to the
Emperour the great Caan called the
[illegible]
How the great Caan is the myght-
iest lord of all the worlde. ca. 75
Yet of other maners of his countrey.
Capitulo. 76
How the Emperour is brought into
his graue when he is dead. ca. 77
When the Emperour is dead how
they chose a newe an other. ca. 78
What countries and kingdomes ly
nere to the lande of Cathay and the
frontes thereof. ca. 79
Of other ylandes comming fro Ca-
thay toward the Occian see, and also
of the Emperour of Perse. ca. 80
Of the lond of Armyny, which is a
good land and of the land of Mydy.
Capitulo. 81
Of the kingdome of Georgie and Abe-
can, and many marueyles. ca. 82
Of the land of Turkey, and diuers
other countreys, and of the lande of
Mesopotamy. ca. 83
Of diuers countreys kingdomes ci-
ties, and marueyles beyond the land
of Cathay. ca. 84
Of the land of Bactry, and of many
Griffons and other beastes. ca. 85
Of the waye for to goo to Prester
Johns lande, which is Emperour of
Inde. ca. 86
Of the faythe and beleyfe of Prester
John, but he hath not all the full be-
leefe as we haue. ca. 87
Of an other ylande where also dwel-
leth good people therin, and is calle
Synople. ca. 88
Of two other ylles, the one is calle
Pitan wherein be litle men that ha
no wiues, and in an other ile are the
men all rough of heres. ca. 89
Of a rych man in Prester Johns lan
named Catolonapes, and of his gar-
dening. ca. 90
Of a marueylous water that is in
the ryuer of Phison. ca. 91
Of an ylande where is dwell people
great as gyants of .18. or .20. [illegible]
of

of length and other things. ca.92
Of women which make great sorow as theyr children are borne, & great joy whan they are dead, ca.93
Of an ylande where men wed their owne daughters & kinswomē. ca.94
Of an other yland wherin dwell full good people and true. ca.95
How king Alexander sent his men thither for to winne the land. ca.96
How the Emperour Prester John whan he goeth to bataple, he hath iii. crosses born before him of gold ca.97
Of the most dwelling place of Prester John in a cite called Suse. c.98
Of the wildernes wherein groweth the trees of the sonne and the moone. Capitulo. 99
Of a great yland and kingdome called Taprobane. ca.100
Of two other [illegible] and the other [illegible] ny gold mynes.
Of ye darke countrey & [illegible] of stone nigh to Paradise. ca.10[illegible]
A little of Paradise terrestre. ca.10[illegible]
How Prester Johns land lieth Lite against fote to England. ca.104
Of the kingdome of Ryboth. ca.105
Of a rich man that is neither King Prince duke ne erle. ca.106
How of all these lands, yles & kingdomes, and the men thereof a fore rehersed haue some of the articles of out faith. ca.107
How John Maundeuyl leueth mamerueyles vnwritten and the cause wherefore. ca.108
What time John Maundeuil departed out of England. ca.109.

FINIS.

Here beginneth a lyttle treatise or boke, named John Maundeuile knight, borne in England in the towne of sains Albone, & speaketh of the wayes to Hierusalem, to Inde, and to the great Caire, and also to Prester Johns land, & to many other countreys, & also of many marmailes that are in the holy Laude.

FOR AS MVCH as the lande ouer the Sea, that is to say, the holy land, that men cal the land of Byhest, among all other lands is most worthy and souetaine, for it is blessed, halowed, and sacred of the precious bloud of our Lord IESV CHRIST, in the which land, it liked him to take flesh and bloud of the virgin Mary, & to enuiron that lande with his owne feete, and there he wold do many myracles, preach and teach the fayth and the law of christen men, as vnto his children, & there he would suffer many reproues and scornes for vs, and he that was king of heauen [illegible]

of ayre, of sea, of lande, and of all things that ned in them, wold alonely be called king of that land, and he sayde. Rex sum Iudeorum. I am king of Iewes: For that tyme was that lande of Iewes, and that lande he chose before all other lands, as the best and most worthy of vertues of all the world. And as the Philosopher sayth, Virtus rerum in medio consistit. That is to say, the vertue of things is in the midst: and in that lande he would leade his lyfe, and suffer passion and death of the Iewes for vs, to saue and deliuer vs from the paines of hell, and from death without ende, the which was ordeyned to vs for the sinne of our father Adam, and our owne synnes also, for as for him self he had none cupl done ne deserued, for he neuer thought ne dyd any cupll, for he that was king of Glory and of ioy might best in that place suffer death. For he that will do any thinge that he will hhue knowen openly, he wyll proclayme it openly in the myddle place of a towne or of a Citie, so that it may be knowne to all parties of the citie. So he that was king of glory and of all the worlde would suffer death for vs at Hierusalem, which is the myddle of the worlde, so that it might be knowen to all nations of the worlde how deare he bought man, that he made with his handes to his owne likenesse, for the greate loue that he had to vs: Ah dere God, what loue he had to his subiectes, when he that had done no trespasse, would for vs trespassours suffer death: for a more worthy tatell he might not haue sette for vs, then his owne blessed bodie and his owne precious blod the which he suffered for vs: right wel ought men to loue, worship, dreade, and serue such a Lord, and prayse such an holy lande that brought forth a lord of such fruite, through the which eche man is saued but if it be his owne default. Thus is that lande prepared for an heritage to vs, and in that lande would he dye as sealed, to leaue it to his children. For the which eche good christen man that may and hath wherewith, shoulde strength him for to conquere our right heritage, and purchace out of the cuill peoples handes: for we are cleped christen men of Christ our father, and if we be the ryght children of Christ, we oughte to challenge the heritage that our father lefte vs, and take it out of straunge mens handes. But now Pryde, Couetyse, & Enuy, hath so inflamed the hearts of the lordes of the worlde, that they are more busy for to disherite their neighbours, then to chalenge or conquere their right heritage aforesayde. And the com-

mon

mon people that would put their bodies and theyr catell for to conquere our heritage, they may not do it without lordes: for assembling of the people without a cheife lorde, is as a flocke of shæpe without a shæpherd, the which depart a sonder, and wot not whether they shall go. But would God the worldly Lordes were at a a good accorde, and with other of theyr common people would take this holy voyage ouer the sea, I trust well that within a little tyme our right heritage before sayd should be recõsiled and put into the hands of the right heires of Iesu Christ.

And for as much as it is long time that there was any general passage ouer the sea, and that many men desire to here speaking of the holy lande, and haue therof great solace and comfort. Wherefore ye shall here by me John Maundeuile knight which was borne in England in the towne of saint Albones, and passed the sea in the yeare of our Lord *IESV CHRIST*, a M.iii.C. on the day of sainct Michael, and there remained long tyme, and went through many landes, and many prouinces, kingdomes, & yles, and haue passed through Turky, and through Armony the lyttle and the great, through Tartary, Persy, Surre, Araby, Egypt the high and the low, through Lybie, Caldee, and a great part of Ethiope, through Amazonie, through Inde the lesse and the more a great part, and through many other yles which are about Inde, where many people dwelleth of diuers lawes and shapes. Of the men of which landes & yles I shall speake more plainly, and I shall deuise a parte of the things what they are whan time shall be, after it may best come to my mynde, & specially for them that will and are in purpose for to visite the holy citie of Hierusalem, and the holy places that are there aboute, & I shal tell the way that they shall holde thither, for I haue many times passed and ridden it with good company, & with many Lordes.

¶ He that will go toward Hierusalem on horse, on foote, or by sea. Ca.i.

IN the name of God almighty. He that will passe ouer the sea, he may go many wayes both by sea and by land, after the countreys that he cometh fro, and many of them com-

meth to one ende, but think not that I will tell all the townes, cities and castelles that men shall goe by, for then should I make to long a tale, but onely some coũtries and most principall cities and townes that men shall go by and through to go the right way.

First, if a man come from the west side of the world as England, Ireland, Wales, Scotland, and Norway, he may if he wyl go through Almayne and throought the kingdome of Hungary, which kinge is a great lord and a mightie, and holdeth many landes a great, for he holdeth the lande of Hungarie, Sauoy, Camonie, a great part of Bulgary, that men call the lande of Bugres, and a great part of the kingedome of Rossie, and that lasteth to the land of Mifland, and marcheth on Siprus, and men passe thus through the land of Hungary and through the Citie that men call Cipanum, and through the castell of Nuburgh, and by the yle Torne, toward the ende of Hungary, and so by the ryuer of Danubie, that is a full great ryuer and goeth into Almayne, vnder the hilles of Lumbardy, and it taketh into him .xl. other ryuers, and it runneth throughout Hungary, and through Cresses and Crochie, and goeth into the sea so strongely and with so great might, that the water is fresse .xxx. myle within the sea, and afterward go men to Belgraue and entreth into the lande of Bugres, and there passe men a bridge of stone that is ouer the riuer Marrock, and so men passe through the lande of Pinseras and come to Grece to the citie of Stermis, and to the citie of Astinpane, that was sometime called Bradre the noble, and so to the Citie of Constantinople that was sometime called Bessameron, and there dwelled commonly the

Em-

Emperour of Greece.

¶ At Constantinople is the best and the fairest church of the worlde, and it is of sainct Steuen. And before this church is a gyte image of Justinian the Emperour, and it is sitting vpon a horse and crowned, and it was wont to holde a round appell in his hand, & men say there, that it is a token that the Emperour hath lost a part of his landes, for the appell is fallen out of the images hand: and also he hath lost a great parte of his lordshippe. For he was wont to be Emperour of Rome, of Grece, and of all Asia the lesse, of Surry, and of the land of Inde, in the which is Jerusalem, & of the land of Egipt, of Percie & Arabia, but he hath lost all but Grece, and that lande he holdeth all onely, men would put the appell in the images hande, but it will not hold it. This appell betokeneth the lordship that he had ouer all the world, and the other hande he liteth vp against the East, in token to manasse mis do-

ers. This image standeth vpon a pyller of Marble.

¶ At Constantinople is the crosse of our lord, and his cote without seame, the sponge and the rede with the which the Iewes gaue our Lord gall to drinke on the crosse, and there is one of the nayles that our Lorde Iesu Christ was nayled with to the crosse. Some men thinck that halfe the crosse of Christ be in Cipres in an Abbey of Monkes, that men call the hill of the holy crosse, but it is not so, for the crosse that is in Cipres, is the Crosse on the which Dysmas the good theefe was hanged, but all men wot not that, & that is euil done, but for the getting of the offering they say that it is the crosse of our Lorde, and ye shall vnderstande, that the crosse of our Lorde Iesus Christ was made of foure maner of trees, as it is conteyned in this verse folowing.

In cruce sit Palma, Cedrus, & Cypressus, Oliua.

For

For the piece that went ryght vp from the earth vnto the head was of Cipres, and the piece that went ouerthwart, to the which his handes were nayled, was of palme, and the stocke that stood within the earth in the which they had made a mortays, was of Cedre, and the table aboue his head was a foote & a half long, on which ỳ tytle was written, ỳ was of Olyue, ỳ Iewes made this crosse of these foure maner of trees, for they thought ỳ our lord shold haue hãged as lõg as ỳ crosse might last, therefore made they the foote of Cedre, for Ceder may not in ỳ erth ne in water rot, they thought that the body of Chryst shold haue stonken, they made the piece ỳ went frõ the yearth vpwarde of Cipres, so that ỳ smell of his body shold greue no man that came by, & that ouerthwart was made of palme, in signifycation of victory. And the table of the tytle was made of Olive, for it betokeneth peace, as the story of Noe witnesseth, when ỳ doue brought ỳ braunch of Olive that betokened peace made betwene God & man.

And also you shal vnderstande, that the chrysten men

that dwell ouer the sea, say that the pece of the crosse that we call Cipres, was of the tree that Adã eate the appell of, and so they finde written, and they say also that their scripture saith, that when Adam was sicke he sayd to his son Seth that he shold go to Paradise, and pray the Aungel that kepeth Paradise, ꝑ he wold sende him oyle of the tree of mercy, for to anoynte him that he might haue health, ⁊ Sith went, but the Angell would not let him com in at the yate, but sayd vnto him, that he might not haue of ꝑ oyle of mercy, but he toke him three carnels of the same tree that his father eate the appell of, ⁊ bad him as sone as his father was dead, that he should put these carnels vnder his tongue and bury him, and he did so, and of these three carnels sprang a tree, as the Angel sayd, and whan the tree bare fruite, then shold Adam be made whole. And when Seth came againe and founde his father dead, he did with the carnels as the Aungell commaunded him, of the which came three trees, whereof a crosse was made that bare good fruite, that is to say, our sauiour Jesu Christ, through whom Adam and all that came of him should be saued and deliuered from euerlasting death, but if it be their owne defaute. This holy crosse had the Jewes hid vnder the earth in ꝑ roch of the mount of Caluery, ⁊ it laye there two hundreth yeares and more, as they say, vnto the tyme that saint Elene found it, the which saint Elene, was the daughter of Coel king of Englande that then was called Britaine, and after maried to Constantius, fyrst Consul, and after Emperour of Rome, who had by hir issue Constantine the great, born in England and afterward Emperour of Rome, which Constantine turned

the

the name of Bezansium into Constantinople, he reedified that citie, and made it monarcall seate of all Europa and Asia Minor: also ye shall vnderstande, that the crosse of our Lord was in length.viii.cubites, and the piece that went ouerthwart was three cubits and a halle.

A part of the crowne of our Lord Iesu wherewith he was crowned, & one of the nayles, and the speare head and many other reliques are in France at Paris in the chapell of the king, and the crowne lyeth in a vessell of cristall wel dight and richly, for ye French king bought these reliques sometime of the Iewes, to whome the Emperour had laid them to pledge for a great sume of golde. And although men say that this Crowne was of thornes, ye shall vnderstand that it was of Ionkes of the sea, which be white and pricketh as sharpe as thornes, for I haue seene and beheld many times that at Paris, and that at Constantinople, for they were

both of one, and made of Joukis of the sea. But men haue departed him in two partes, of the whiche one parte is at Paris, and the other parte at Constantinople, and I haue a point thereof that seemeth a white thorne, and that was giuen me for a great frendeship, for there are many of them broken and fallen into the vessell, when they shew the Crowne to great men or lordes that come thither. And ye shall vnderstande that our lord in that night that he was taken, he was led into a garden, and there he was examined sharply, and there the Jewes crowned him with a crowne of abbespine braunches that grew in the same gardeyn, & set it on his head so fast, that the blood ranne downe by many places of his visage, necke, and shoulders, and therefore hath the abbespine many vertues, for he that beareth a braunche of it about him, no thunder, nor no maner of tempest may hort him, nor the house that it is in may no euill ghost come, nor in no place where it is. And in that same gardein sainct Peter denied our Lord thrise, and afterward was our Lord led before the Bishop and ministers of the lawe into another gardein of Anne, & there he was examined, scorned, and crowned efte with a swete thorne that men call barbareus that grew in the same garden, and that hath many vertues. And afterward he was led to a gardein of Caiphas, and there he was crowned again with eglentine, and after that he was led to a chamber of Pilate, & there he was crowned, and the Jewes set him in a chaire, and clad him in a mantell of purpure, and then made they a Crowne of Joukes of the sea, and there they kneled to him and scorned him saying, Aue rex Iudeorum. That is to say, haile king of Jewes.

And

And of this crowne, halfe is at Paris, and the other halfe at Constantinople, the which our sauiour Iesu Christ hadde on his head, when he was nayled on the crosse, and therefore shall men honour and worship it, and holde it more worthy then any of the other. And the speare shaft hath the Emperour of Almaine, but the head which was put in his side is at Paris they say, in the holy chappell, and oft tymes sayth the Emperor of Constantinople, that he hath the speare head, and I haue often sene it, but it is greater then that at Paris. Also at Constantinople lyeth sainct Anne our ladies mother, whom saint Elene caused to be brought from Hierusalem, and there lyeth also the body of saint John Chrisostome that was bishop of Constantinople. There lyeth also sainct Luke the Euangelist, for his bones were brought from Bethany where he was buried: and many other relyques are there, and there is of the vessell of stone as it were marble, which men call Idryus, that euermore droppeth water, & fylleth him selfe euery yeare once. And ye shall wete that Constantinople is a fayre citie and well walled, & it is three cornered, and there is an arme of the sea that men call Hellespon, and some men call it the bunch of Constantinople, and some call it the brace of sainct George: and this water encloseth two partes of the Citie, and vpwarde to the sea vpon that water, was wont to be the great citie of Troy in a fayre plaine, but that citie was destroyed by the Grekes.

Of the Ilandes of Grece. Ca. ii.

ABout Grece be many yles that men cal Calastre, Calcas, Settygo Thoysonia, Minona, Farton, Wolo, Carpate, and Lempne. And in this yle is mount Athos that passeth the clowdes, & there are diuers speaches and many countries that are obedient to the Emperour of Constantinople, that is to say, Turcoply, Pyney, Narde, Comage & many other, Tracy, & Macedony, of which Alexander was king. In this countrey was Aristotle borne, in a Citie that men call Strages, a little from the citie of Tragie, & at Strages is Aristotle buried, and there is an aulter on his tombe, and there make they a great feast euery yeare as he were a saint, and vpon his aulter the lords holde their great counsayles and assemblies, and they think, that through the inspiration of God and him, they should haue the better councell. In this countrey are right highe hilles, there is an hill that men call Olim-

Olimphus that departeth Macedonie and Tracy, and is as high as the cloudes, and the other hill that men call Athos is so highe, that the shadow of him stretcheth vnto Olimphus, and it is nere. lxxvii. myle betwene, and aboue that hill is the aire so cleere, that men may fele no wynde there, and therefore may no beast liue there the ayre is so drye, and men say in the coũtrey that Philosophers somtyme went vp to these same hilles and helde to their noses a spoũge wet with water for to haue ayre, for the aire was so dry there, & aboue in the pouder of the hill they wrote letters with their fingers, and at the yeares ende they came againe and found those letters which they had written the yeare before without any defaute, and therefore it semeth well that these hilles passe the cloudes to ẏ pure aire. At Constantinople is the Emperours palaice which is fayre and well dight, and therein is a palaice for iusting, and it is made about with stages that eche man may well see and none greue other, & vnder these stages are stables vauted for the Emperours horses, and all the pillers of these stables are of marble. And within the church of saint Sophy, an Emperor wold haue layd the body of his father when he was dead, and as they made the graue they found a body in the earth, & vpon that body lay a great plate of fine gold, and there vpon was written in Ebrew, Greke & Latin letters that sayde thus. Iesus Christus exsecutus de virgine Maria, et ego credo in eum. That is to saye. Iesu Christ shalbe borne of the virgin Mary, and I beleue in him. And the date was that it lay in the earthe, two hundreth yeare before oue Lord Iesu Christ was borne, and yet is that plate in the treasory of the Church, and men

say that it was Hermogenes the wise man. And neuertheleſſe if it be ſo that men of Greee be Chriſten, yet they vary from our fayth, for they ſay that the holy ghoſte commeth not out of the ſonne, but all onely of the father, and they are not obedient to the church of Rome, nor to the Pope, and they ſaye, that theyr Patryarkes haue as muche power ouer the ſea, as the Pope hath on this ſyde the ſea. And therefore Pope John the. xxii. ſente letters to them, how Chriſten fayth ſhould be all one, and that they ſhoulde be obe to a pope that is Chriſtes Vykar in earthe, to whome God gaue plaine power to binde and to aſſoyle, and therefore they ſhould be obedient to him. And they ſent him diuers aunſweres, and among other they ſaid thus. Potentiam tuam ſummam circa ſubiectos tuos firmiter credimus. Superbiam tuam ſummam tollerare non poſſumus. Auaritiam tuam ſummam ſetiare non intendimus. Dominus tecum ſit. Quia dominus nobiſcum eſt. Vale. That is to ſay, we beleue well that thy power is great vpon thy ſubiectes. We may not ſuffre thy pryde. We are not in purpoſe to fulfill thy couetyſe, our Lorde be with thee, for our Lorde is with vs. Farewell. And other aunſwere might be not haue of them. And alſo they make theyr ſacrament of the aulter of theri bread for our Lord made it of theri bread when he made his maunde, and on cherthurſday make they theyr bread in tokening of the maunde, and they dry it at the ſonne, and kepe it all the yeare, and geue it to ſick men inſtede of gods body. And they make but one vnction when they chriſten children, and they anoynt no ſick men. and they ſaye there is no purgatory, and ſodenly ſha I haue neyther ioy ne payne but till the day of dome. And they ſay that fornication is no deadly ſinne, but a

kindly

kindly thing; and that men and women shoulde wed but once, and who so weddeth more then once theyr children are bastards and gotten in sinne, and theyr priestes also are wedded, and they say that vsury or simony is no deadly sinne, and they sell benefices of holy churche, and so did men of other places and is great sclaunder, for now is simeny kyng crowned in holy church, god amende it when his will is. And they say that in lent men should not signe masse but on the saterday and on the sonday, and they fast not the saterday no tyme in the yeare, but if it be Christmas or Easter euen. And they suffer no man that is on this side the Grece sea to sing at theyr aulters, and if it fall that they do through any hap, they wash theyr aulters as sone without tarieng with holy water, and they say that there should be but one masse sayde at one aulter in a day. And they say that our Lorde did neuer eate meate but he made a token of eating. And also they say that we sinne deadly in shauing of our berdes, for the berde is a token of a man, and a gift of our Lord, and they saye that we sinne in eating of beastes that were defended in the olde lawe, as swyne, hares, and other beastes.

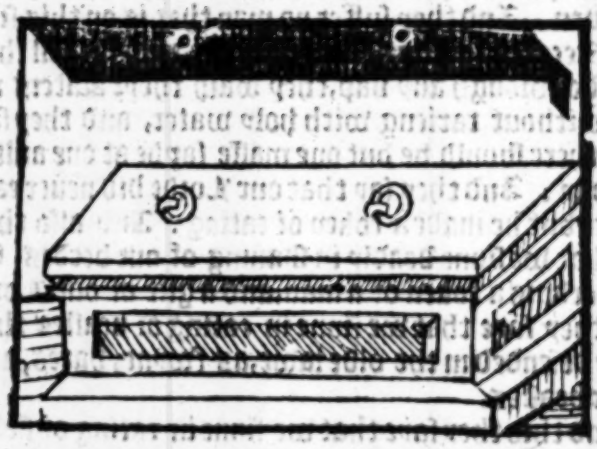
And this they saye that we sinne in eating of fleshe on the dayes before Ashwednesday, and in eating of fleshe on the wednesdaye, and when we eate chese or egges on the fryday, and they curse all those that eate no fleshe on the saterday.

Also the Emperour of Constantinople maketh the Patriarkes, Archebishoppes, and Bishoppes, and he geueth all the dignities of Churches, and depryueth them that are vnworthy, although it be so that

these

these touch not the way, neuertheleſſe they touch that which I haue behight to shew a parte of the customs, maners and diuerſite of countreys, and for this is the first countrey that is discordaunt from our faithe and letteth our faithe on this side the sea, therefore haue I sette it here that ye may see the diuerſitie betwene our faith & theirs, for many men haue great liking to here speake of straunge things.

¶ To come againe to Constantinople for to go toward the holy land. Ca. iii.



NOw come we againe for to know the way from Constantinople. He that will go through Turkey, he goeth through the Citie of Ayke, and paſſeth through the gate of Chiuitot that is right highe, and it is a myle and a halfe from Ayke, and who so will go by the brache of sainct George, and by the Greeke sea there as sainct Nicolas lyeth, and other places.

Firſt men come to the yle of Silo, and in that ile groweth maſtike vpon ſmall trees as plomtrees, or cherytrees. And then after men go thrꝛough the ile of Pathmos, where ſaint Iohn the Euangeliſt wrote the Apocalips, and I do you to wete, when our Lorde Ieſu Chriſt died, ſaint Iohn the Euangeliſt was of the age of .xxxii. yeare, and he liued after the paſſion of Chriſt lxiii. yeare and then died. Fro Pathmos men go to Epheſim which is a faire citie and neare to the ſea, and there died ſainct Iohn, and he was buried behind the high aulter in a tombe, and there is a fayre church, for chriſten men were wont to holde that place, but in the tombe of ſainct Iohn is nothing but Manna, for his body was tranſlated into paradiſe, & the Turkes hold now that citie, and the church, and all Aſia the leſſe, & therefore is Aſia the leſſe called Turkey, and ye ſhall vnderſtand that ſainct Iohn did make his graue there in his lyfe, and laied him ſelfe therein all quick, & therefore ſome ſay he dyed not, but that he reſteth there vnto the day of iudgement, and therefore truely there is a great marualle, for men may ſee there apertly ỹ earth of the tombe many times ſtirre and moue, as there were a quick thing vnder. And from Epheſim men go thrꝛough many Iles in the ſea, vnto the citie of Pateran where ſainct Nicolas was borne, and ſo to Marca where he by the grace of God was choſen Biſhop, and there groweth right good wyne and ſtrong, that men call wyne of Marca. From thence men go to the yle of Crete, which the Emperor gaue ſometime to Ionais. And then men paſſe thrꝛough the yles of Cophos and Lango, of the which yles Ipocras was lord, and ſome ſay that in the yle of Lango is Ipocras daughter in

manet

maner of a Dragon, which is a hundred foote long as men saye, for I haue not seene it, and they of the yles call hir the lady of the countrey, and she lyeth in an olde castell, and she weth hir thyse in the yeare, and she doth no man harme, and she is thus changed from a damosell, to a dragon through a goddesse that men call Diana, and men say that she shall dwell so vnto the tyme that a knighte come that is so hardy as to go to hir and kisse hir mouthe, and then shall she tourne a-gaine to hir owne kinde and be a woman, and after that she shall not liue long. And it is not long sith a knight of the Rodes that was hardy and valiant said that he would kisse hir, and whan the Dragon began to lifte vp hir head againste him, and he saw it was so hideous, he fled awaye, and the Dragon in hir anger, bare the knight on a roche, and of that cast him in to the sea, and so he was lost.

Cpet of the same Dragon. Ca. iiii.

Also a young man that wist not of the Dragon, went out of a shippe and went through the yle till he came to a Castell, and came into the caue and went so long till he founde a chamber, and then he saw a damosell that kembe hir head, & loked in a mirrour, and she had much treasure aboute hir, and he trowed she had ben a common woman that dwelled ther to kepe men, and he abode the damosel, and the damosell saw the shadow of him in the mirrour, & she tourned toward him and asked what he would, and he said he would be hir paramoure or leminan, and she asked him if he were a knight, and he sayd nay, and she sayd then might he not be hir leemmen, but she bad him go againe to his fellowes and make him knighte and come againe on the morow and she woulde come oute of the caue, and then hee shoulde kisse hir on the mouth, and she badde him haue no dread, for she should doe him no harme, although she seined hidious

to him, she sayd it was done by inchauntment, for she sayd that she was such as he saw hir then, and she said that if he killed hir, he should haue all the treasure and be hir lord, and lord of all those yles. Then he departed from hir and went to his fellowes to the ship and made him knight, and came againe on the morow to kille the damosel, and when he saw hir come out of the caue in forme of a Dragon, he had so great dread, that he fled to the ship, and she folowed him, and when she saw that he tourned not againe, she began to crye as a thing that had much sorow, and tourned againe and sone after the knight dyed, and sithen hetherto might no knight see hir but he dyed anone. But whē a knight commeth that is so hardy to kille hir, he shall not dye, but he shall tourne that damosell into hir right shape, and shalbe lord of the countrey aforesayde. And from thence men go to the yle of Rodes, the which the Hospitallers held and gouerned, and that they toke sometime from the Emperour, and it was wont to be called Colles, and so yet the Turkes call it Colles. And sainct Paule in his Epistels writeth to them of the yle Collocenses. This yle is nere. Clxxx. myle from Constantinople. And from this yle of Rodes, men go into Cipres where are many vines, the first is red, and after a yeare they war all white, and those vines that are most white, are most cleare and best smelling, and as men passe by the way by a place where was wont to be a great citie that men call Sathalay, and all that countrey was lost through the folly of a young man, for he had a faire damosell that he loued well, and she dyed sodenly and was buried in a graue of Marble, & for the great loue he hadde to hir, he went in a nighte

to

to hir tombe and opened it, and went and lay by hir, and when he had done he went away, & when it came to the ende of ix. monethes, a voice came to him & sayd in this maner as in the next chapter folowyth.

¶ Of a young man and his lemman. Ca. v.

GO vnto the tombe of the same woman that thou hast lien by, & opē it, behold well that which thou hast begotten on hir, and if thou let for to go, thou shalt haue a great harme, and he went and opened the tombe, and there flew out an head right hideous for to see, the which head flew all aboute the citie and countrey, und sone after the citie and the countrey sanke downe, & ther are many perilous passages. Fro Rodes to Cipres is fiue hundred mile and more, but men may go to Cipres and come not at Rodes. Cipres is a good

ple and a great, and there are many good cities, and there is an archbishoppe at Nichosy, and foure other Bishops in the lande. And at Famagost is one of the best hauens on the sea that is in the worlde, and there are christen men and sarasins and men of all nations. In Cipres is the hill of the holy crosse, and there is the crosse of the good theef Dismas, as I sayd before, and some wene that there is halfe of the crosse of our lord, but it is not so, and they do wrong that make men to beleue so. In Cipres lieth S. Simeon of whome the men of the countrey make great solempnitie, and in the castell of Amours lyeth the body of saint Hillarion, and men kepe it worshipfully, and beside Famagost was sainct Barnarde borne.

¶ Of the maner of hunting in Cypres. Ca. vi.

¶ In Cipres men hunte with Pampeons that be lyke

like to Leopards, and they take wylde beastes right well and they are somewhat more then lions, and they take more sharply wilde beastes then houndes. In Cipres is a maner that lordes and other men eate vpon the earth, for they make diches within the earth all about the hall depe to the knee, and they paue them, and when they wil eate they goe therein and sit there, this they doe to be more freshe, for that lande is hotter then it is here: and at great feastes and for strange men, they set formes and bordes as they doe in this countrey, but they hadde leuer sit in the earth. From Cipres men go by lande to Hierusalem and by Sea, and in a day and a night he that hath good wind may come to that hauen of Tyre that now is called Sur, and it is also at the entre of Surry, there was sometime a fayre citie of christen men, but the saralins haue destroyed the most parte thereof, and they kepe ỳ hauen right well for dread that they haue of christen men, men might go right to that hauen and come not in Cipres, but they go gladly to Cipres to rest them on the lande, or else to by thinges that they haue nede of to their liuing. Upon the sea side men may find many rubies, and there is the well that holy writ speketh of. Fons ortorum et puteus aquarum viuentium. That is to saye, The well of gardeines and diches of waters liuing. In the citie of Tyre sayde the woman to our Lorde. Beatus venter qui te portauit et vbera que suxisti. That is as much to saye. Blessed be the body that bare thee, and the pappe of the which thou soukest and there out Lorde forgaue the woman of Canee hir sinnes, and there was also in that place wont to be the stone

on the which our Lord sat and preached, & on the same stone was founded the church of sainct Sauiour, and vpon that see is the citie of Saphen, Sarep, or Sodome, and there was wont to dwel Elias the prophet, & there was raised Jonas the prophete the widowes sonne, and fiue myle from Saphen is the citie of Sydon of the which citie Dido that was Eneas wife after the destruction of Troy was queene, and that founded the citie of Carthage in Affryke, and now is called Didonsart, and in the citie of Tyre raigned Achilles the Father of Dido, and a myle from Sidon is Beruth, and from Beruth to Sardena, is three days iourney, and from Sardena is fiue myle to Damas.

¶ Of the hauen Jaffe also named. Ca. vii.

WHo so will go lenger vpon the sea and come nerer to Hierusalem, you shall go from Cipres by sea to porte Jaffe, for that is the next hauen to Hierusalem, for from that hauen it is but a days iourney and a half to Hierusalem, and that hauen is called Jaffe, and the towne Iffe after one of Noyes sonnes that men call Japheth that founded it, and now it is called Jops, and ye shal vnderstand that it is the eldest town of the world, for it was made before Noes floud, and there be the bones of a giaunts side that be .xl. fote long.

¶ Of the hauen of Tyre. Ca. viii.

AND who ariueth at the first hauen of Tyre or of Surrey beforesayde, may go by land if he will to Hierusalem, and he goeth to the citie of Acon in a day

that

that was called Tholomayda, and it was a Citie of chrysten men sometime, but it is nowe destroyed and it is on the sea. And it is from Uenice to Acon by the sea two thousand and.lxxx. myle of Lombardy, and from Calabre or fro Cicill it is to Acon a thousand thre hundred miles of Lombardy.

Of the hill Carme. Cap. ix.

AND the ple of Grece right in the mid way, and beside this citie of Acon towarde the sea at.viii. hundred furlonges on the righte hande towarde the the southe is the hil Carme where Elias the prophet dwelled, and there was the ordre of Carmes fyrst founded. This hyl is not rygbte greate ne hygh, and at the foote of this hill was sometime a good citie of chrysten men, that was called Cayphas, for Cayphas founded it, but it is nowe all wasted, and at the lyfte

syde of the hyll is a Town that men call Saffre, and that is sette vpon an other hil, there was saint Iames and saynt Iohn borne, and in the worshippe of them is there a faire church made. And from Tholomayda that men now call Acon to a great hill that men call Skale de Tyreys is an hundred furlongs, and beside that citie of Acon runneth a lyttle ryuer that men call Belyon, and there nere is the fosse of Minon all round that is an hundred cubytes or shaftments broade, and it is all full of grauell cleare shyninge, whereof men make white glasse cleare, and men come from farre countreys by shippe, and by lande with cartes to take of the grauell, & if there be neuer so much taken thereof on a daye, on the morow it is full againe as euer it was, and that is great maruaile, and there is alwaye winde in that fosse that styreth alway the grauel and maketh it trouble. And if a man put or do therein any mettal, as sone as it is therein it waxeth glasse, and the glasse that is made of this grauell if it be done into the grauel, tourneth againe into the grauell as it was before, & some say that it is a swalow of the sea grauell.

How

How Sampson slew the King and his enimies. Ca. v.

ALso from Acon before saide, men go three iourneys to the citie of Philisten, that nowe is called Gaza, that is to say the rich citie, & it is right fayre and full of folke, and it is a little vppon the sea, and from that citie brought the strong Sampson the gates of the Citie vppon an highe hill, where he was taken in the citie, and there he slewe the King in his palace, and many thousande more with him, for he made an house to fall on them. And from thence shal men go to the citie of Cesaryen, and so to the castell of Pyllerynis, and than to Askalon, and so forth to Japhat, and so vnto the holy citie of Hierusalem.

The waye to Babylon where as the Soudan dwelleth. Ca.xi.

AND who so wyll go through the land of Babylon wher the Soudan dwelleth, to haue leaue to go more syckerly throughe the Churches and countreys, and to go to mount Sinay before he come to Hierusalem, and then torne agayne by Hierusalem: hee shall goe from Gaza to the castell Dayr. And after a man commeth out of Surry, and goeth in wylderneſſe: where the waye is full sandy, and the wylderneſſe lasteth eyght Journeys, where men fyndeth all that them nedeth of vytayles, and men call that wylderneſſe Archelleke, and whan a man commeth out of this deserte, hee entreth into Egypte, and they call Egypte, Canopat, and in an other language men call it Merſyne, and the fyrſte good towne that men fynde is called Beleth, and it is at the ende of the kingedome of Alape, and from thence men come to Ba-

Babylon, and to Kayre, and in Babylon is a fayre churche of our lady, wher she dwelled. vii yere whan she was oute of the lande of Iewes, for dreade of kynge Herode. And there lyeth the bodye of saynte Barbara vyrgyn, and there dwelled Joseph whan he was solde of his brethrene, and there made Nabugodonosor put the childrē in fire, for they were of right trouth, the which chyldren men call Anania, Azaria, and Misael (as ẏ psalme of Benedicite saith) but Nabugodonosor called theym thus. Sydrac, Mysac, Abdenago, that is to say. God glorious, god vyctorious, god ouer all kingedomes, and that was for myracle, that he made goddes sonne, as he sayd, goo wyth those chyldren throughe the fyre. There dwelleth the Soudan, for there is a faire citie and a stronge castell and it standeth vpon a roche. In that Castell is alway dwellyng to kepe the castell and to serue the soudan, aboue. viii. thousand persons of folk that take all theyr necessaries of the soudans courte I should well knowe it, for I dwelled with him soudiour in his warres a great while agayne the Bedions, and he wold hane wedded me to a great princes daughter ryght richly, if I would haue forsaken my faith.

¶ Yet here foloweth of the Soudan and of his kingdomes that he hath conquered, which he holdeth strongely with force. ca. xii.

AND ye shall vnderstand that the Soudan is lorde of vi. kingdomes: the which he hath conquered and gotten to him by strength, and these be they, the

kingdome of Canopate, the kingdome of Egipte, the kingdome of Hierusalem: whereof Dauid and Salomon were kings, the kingedome of Surry, of the which the citie of Damas was the chiefe, the kingedome of Hape in the lande of Dameth, and the kingdome of Arabya: which was one of the three kinges that made offeryng to our Lorde when he was borne, and many other landes he holdeth in his hande, and also he holdeth Calaphes that is a great thing to the Soudan, that is to say, among them Boys yle, a this vale is colde.

And then men go vppon the mount of sainct Katheryn and that is much higher than the mount Moyses. And there as saint Katheryn was grauen is no church ne castell, ne other dwelling place, but there is an hyll of stones gathered togither, about the place there she was grauen of Aungels, there was wont to be a chapell: but it is all cast downe, & yet lyeth there a great parte of the stones.

But

But vnder the foote of mount Sinay is a monasterie of Monkes, and there is the church of sainct Katherine, wherein be many lamps brenning, and they haue oyle olyue inough to eate and to brenne, and that they haue by myracle of God, there come certaine of all maner of byrdes euery yeare once lyke pylgrymes, & eche of them bringeth a braunch of olyue in token of offeryng, whereof they make much oyle.

¶ For to returne fro Sinay to Hierusalem. ca. xiii.

HOw sythen a man hath visited this holy place of sainct Katheryn and he will torne to Hierusalem he shall fyrst take leaue at the Monkes & and recommaunde him speciallye to theyr prayers, and those same Monkes giue with a good will to Pylgrymes vytayles to passe with through the wildernesse to Surry, and that lasteth well. xiii. Iourneys. And in that wyldernesse dwell many Arabyns

that

that men call Bedoins and ascoperdes, these are folk that are full of all maner of yll condycyons, and they haue no houses but tentes the wyche they make of beastes skinnes, as of camelles and other beastes the whyche they eate, and there vnder they lye, and they dwell in places where they maye fynde water as on the rede sea, for in that wyldernesse is greate defaute of water, and it falleth ofte where a man findeth water one time he fyndeth it not an other tyme and therfore make they no houses in those countryes. These men that I speake of tyll not the land, for the eate no breade, but yf it be anye that dwelleth neare a good towne, and they rost al theyr fishes and flesh vn on the hote stones agayne the sonne, & they are stronge men and well fyghtynge, and they do nothynge but chace wyld beastes, for theyr sustenaunce, and they sette not by theyr lyues, therfore they dreade not the Soudan nor no prince of all the worlde. And they haue great warre wythe the Soudan, and the same tyme that I

was dwelling with him they bare but a sheilde and a speare for to defende them with, and they holde none other armour, but they wynde their heades & neckes in a great lynnen clothe, and they are men of full yll kynde.

¶ As men are passed this wylderneſſe againe comming to Hieruſalem. Ca. xiiii

AND whan men are passed this wylderneſſe towarde Hieruſalem, they come to Barſabe that was sometime a fayre and a lykyng towne of Chriſten men, and yet is there some of their chyrches, and in that towne dwelled Abraham the Patryarke, this towne of Barſabe founded Uryas wife, of whom Dauid engendred Salomon the wyſe, that was king of Hieruſalem, and of the .xii. kindes of Iſraell, and he raigned .xl. yeare, and from thence go men to the vale of Ebron, that is from thence nere .xii. myle, and some

call

call it the vale of Mambre, and also it is called the vale of Teeres, for as much as Adam in that vale bewept a hundred yeare the death of his sonne Abel that Cayne slew. And Ebron was sometime the principall Citie of the Philistines, & there dwelled giaunts, and there it was so free: that all that had done euill in other places were there saued. In Ebron Josue, and Caloke, and their felowship came fyrst to espy how they might wynne the lande of promyssion. In Ebron Dauid raigned fyrst .vii. yeare and a halfe, and in Hierusalem he raigned xxxii. yeare and a halfe, and there be the graues of the Patryarkes, Adam, Abrahan, Jacob, and their wyues, Eue, Sare, Rebecca, and they are in the hanging in the hyll, and vnder them is a right fayre Churche bimelde after the faction and maner as it were a Castell, the which the Sarasins keepe right well, and they haue that place in greate worship for the holy Patryarkes that lieth there, and they suffer no Christen men ne Jewes to come therein but they haue speciall grace of the Soudan, for they holde christen men and Jewes but as houndes, that should come in no holy place, and they call the place spelunke or double caue or double graue: for one lyeth on a nother, and the sarasins call it in their language Caryatharba, that is to say, the place of Patryarkes, and the Jewes call it Arboth, and in that same place was Abrahams house, and that was the same Abraham which sat in his doze, and saw three persons and worshipped but one, as holy wryt witnesseth saying. Tres vidit et vnum adorauit. That is to saye. He saw three and worshipped but one, and him toke Abraham into his house.

Here

Here folowyth a lyttle of Adam and Eue, and other thyngs. Cap. xv.

AND right nere to that place is a caue in a Roche where Adam and Eue dwelled whan they were dryuen out of Paradyse, & there got they theyr chyldren. And in that same place was Adam made as some men saye, for men called sometime that place the felde of Damalle, for it was in the worshippe of Damalle, & fro thence he was translated into Paradise as they saye, and afterwarde he was dryuen out of Paradyse and put there agayne, for the same daye that he was put into Paradyse the same day he was dryuen out, for as soone he synned. And there begynneth the yle of Ebron that lasteth nere to Hierusalem, and the Aungell bad Adam that he should dwell wyth his wyfe, and there they engendred Seth, of the which kynred Jesu Christ was borne. And in that vale is the felde where men draw out of the earth, a thynge

the

the which thing men in that countrey call Chambell, and they eate that thing in ſtede of ſpyce, & they beare it to ſell, and men maye not graue there ſo deepe ne ſo wyde, but it is at the yeares ende full againe vp to the ſydes through the grace of God, and two myle from Ebron is the graue of Loth, that was Abrahams brother.

Of the dry tree. Ca. xvi.

Then a lyttle from Ebron is the mounte of Mamble, of the which mount the vale toke his name, and there is a tree of oke that the Saraſins call dyppe, that is of Abrahams time, that men call the dry tree, & they ſay that it hath ben from the beginning of the worlde, and was ſometime grene and bare leaues, vnto the tyme that our Lorde dyed, and ſo did all the trees in the worlde, or elſe they fayled in their heartes or elſe they faded, and yet is there many of thoſe in

the

the worlde. And some prophesies say, that a lorde or prince of the weste syde of the worlde shall winne the lande of promission, that is the holy lande, with the helpe of christen men, and he shall do singe a masse vnder that tree, and the tree shall waxe grene and beare fruite and leaues, & through that miracle many Sarasins and Iewes shalbe turned to the christen fayth, and therefore they do great worship therto, and keepe it right busely. And yet though it be dry it beareth a great vertue, for certainly he that hath a lyttle thereof about him, it healeth a sicknesse called the falling euill, and hath also many other vertues, and therefore it is holden right precious.

Fro Bethalem. Ca. xvii.

FRom Eborn men go to Bethleem in halfe a daye, for it is but fiue myle, and it is a fayre waye & thorow woddes full pleasaunt. Bethlem is but a little citie long and narowe, and well walled, and enclosed with a great diche, and it was wont to be called Effrata as holy wryte sayth. Ecce audiuimus eam in Effrata. &c. That is to say. Lo we herde him in Effrata. And toward the ende of the cite toward the East, is a ryght fayre churche and a gracious, and it hath many toures, pinacles, and kirnelles full strongly made, & within that church is. xliiii. great pyllers of Marble, & betwene this church the field florished as ye shal here,

Of a fayre mayden that should be put to death wrongfully. Cap. xviii.

The cause is, for as muche as a fayre maiden was blamed wyth wrong that she hadde done fornication, for the which cause she was demed to dye and to bee brente in that place to the which she was ledde. And as the woode began to brenne aboute hir, she made hir prayer to our Lorde as she was not gyltie of that thing, that he would helpe hir that it might be knowne to all men. And whan she had thus sayde she entred the fyre and anone the fyre went out, and those braunches that were brenninge became red Roses, and those braunches that were not kindled became white Rosiers full of white roses, & those were the fyrst roses and rosyers that any man sawe, and so was the mayden saued through the grace of God, and therefore is that felde called the feeld of God norished, for it was full of Roses. Also beside the quire of that

church aforesayd at the right side as men come downwarde. xii. grees is the place where our Lorde was borne that is now full well dyght of Marble and full rychely depaynted of golde syluer and asure and other colours. And a lyttle thens by three paces is the crybe of the Oxe & the Asse, and besyde ẏ is the place where the sterre fell that lede the three kinges, Jasper, Melchior and Balthasar, but men of Grece call the kinges thus, Galgalath, Saraphy, Galgalath, These three kinges offered to our Lorde, Encence, Gold & Mirre, & they came togither through myracle of God, for they mette togither in a citie that men call Chasak, that is liii. Journeys from Bethleem, and there they were at Bethleem the fourth daye after they hadde seene the sterre. And vnder the cloyster of this church, xviii. grees at the righte syde is a great pytte where the bones of the Innocentes lye, and before that place where Chryst was borne is the tombe of Sainct Jerom that was a priest and a Cardinal that translated the Byble and the Sauter fro Hebrew into latyn, and besyde that church is a Church of Saynte Nycholas where our Lady rested hir whan she was Reliuered of chyld, and for as much as she had so much mylke in hir pappes that it greued hir she mylked it out vppon the redde stones or Marble, so that yet may the traces bee seene whyte vppon the stones. And ye shall vnderstande that all that dwelle in Bethleem are Chrysten men, and there are fayre vynes all aboute the citie and great plentie of wine, for their booke that Mahomet betoke theim the which they call Alkaron, and some call it Massap, and some call it Harme forbiddeth them to drinke any wyne, for in that booke Machomet cur-

seth all those that drynke of that wyne and all that sell it, for some men saye, that he ones slewe a good hermite in his dronkennesse which he loued much, and therefore he cursed the wyne and them that drynke wyne, but his malyce is torned to hym selfe as holye writ sayth. Et in verticem ipsius iniquitas eius descendet. That is to say in Englysshe, His wickednesse shall descende in his owne head. And also the sarasyns bringeth forth no geise ne they eate no swines flesshe, for they say it is brother to mannes and that it was forbidden in the old lawe. Also in the lande of Palestine ne in the lande of Egypte they eate but lyttle veale and beefe but it be so olde that it may no more trauayll ne werke not that it is forbidden but they kepe them to tylling of their lande. In this Citie of Bethleem was kyng Dauid borne, and he had.lx.wiues and.ccc.leemans. From Bethleem to Hierusalem is two myle, and in the way of Hierusalem halfe a myle from Bethleem is a church where the aungell sayd to the shepherdes of the bearing of Christ, in that way is the tombe of Rachel that was Josephs mother the Patryarke and she dyed as soone as she hadde borne Beniamyn and there she was buried, and Jacob hir husband set.xii.great stones vpon hir in tokening that she had borne.xii.children. In this way to Hierusalem are many christen churches by the which men go to Hierusalem.

¶Of the citie of Hierusalem. Ca.xix.

For to speake of Hierusalem, ye shall vnderstande that it standeth fayre among hylles, and there is neither ryuer nor well: but water commeth by conduit

from

from Ebron, and ye shall wete that men called it first Jebus, and sythen it was called Salem vnto the time of king Dauid, and he set those two names togither, and called it Hierusalem, and so it is called yet, and a-boute Hierusalem is the kingdome of Surry, & there-by is the lande of Palestyne and Askalon, but Hierusalem is in the lande of Jude, and it is called Judee for Judas Machebeus was king of that lande, and also it marcheth afterward on the kingedome of Araby, on the South side on the lande of Egipt, on the west side on the great sea, on the north syde on the kingedome of Surry, and the sea of Cipres. About Hierusalem are these cities. Ebron at. viii. myle. Jerico at. vi. myle. Barsebe at. viii. myle. Askalon at. xviii. myle. Jaffe at xvi. myle. Ramatha at. iiii. mile. At Bethlem towarde the south is a church of saint Markerot, that was abbot there, for whom they made much sorow when he should dy, and it is painted there how they made dole when he dyed, and it is a pitrous thing to beholde. This lande of Hierusalem hath ben in dyuers nations handes, as Jewes, Cananens, Assyrians, Perciens, Macedons, Grekes, Romayns, & chrysten men, Sa-rasins, Barbaryans, Turkes, & many other nacions. For Chryste wyll not, that it be long in the handes of traytours ne sinners be they christen or other. And now hath the mistrowing men holden that lande in theyr handes. lx. yeare & more, but they shall not holde it long and if God wyll.

Yet of the holy citie of Hierusalem. Ca.xx.

AND ye shal vnderstand that whan men fyrst come to Hierusalem, they go fyrste a pylgrimage to the church, where that the holy graue is, the whiche is out of the citie on the North syde: but it is now closed in with the wall of the towne, and there is a full fayre church rounde, all open aboue, and well couered with leede, and on the west syde is a fayre toure and a strong for belles: and in the middes of the church is a

Tabernacle made like a little house, in maner of halfe a compasse, ryght well and richly of gold and asure and other coloures well dyght, & on the ryght syde is the sepulcre of oure Lord, and the tabernacle is. viii. foote long and. v. fote wide and. xi. fote of height: and it is not longe sythen the sepulcre was all open, ẏ men might kysse it and touche it: but for men that came thether payned theim to breake the stones in peces or pouder, therefore the Soudan hath made a wall about the sepulcre that no man may touch it. On the lefte syde is no wyndowe, but therein is many lampes light, and there is a lampe

that

that hangeth before the sepulcre lyght brenning, and on the fryday it goeth oute by it selfe, and lyghtneth againe by it selfe, at the houre that our Lorde rose from death to life. And within that church vpon that right side is the mount Caluary, where our Lord was done on the crosse, and the crosse was sette in a mortays in the roch that is white of coloure, and a lyttle redde medled with, and vpon that roche dropped the blonde of the woundes of our Lord whan he was pained on the crosse, & that is called Golgatha, and men go vp to that Golgatha vpon greces, and in that mortays was Adams head founde after Noyes flond, in token that the sinnes of Adam, shoulde bee boughte in the same place, and aboue that roche made Abraham sacrifice to our Lord, and there is an auter, and before that auter lyeth Godfry of Boleyn, Bawdewyn, and other that were christen and kinges of Hierusalem. And ther as our Lord was done vpon the crosse, is thys wrytten in greke. Otheos, basylon, ysmon perscmas, ergasse, sothyas oyos. That is to say in latine, Hic Deus Rex noster ante secula operatus est salutem in medio terræ. That is to saye. This God our king, before worldes hath wrought healthe in the myddes of the earth. And also vpon the roche where the crosse was fyxed is wrytten with in the roche. Gros, guyst, basys, thau, pestes, thoy, thesmopsy, That is to say in latin, Qood vides est fundamentum totius mundi et huius fidei. And it is to saye, that thou seest, is grounde of all the world, and of this faith. And ye shal vnderstande that our Lorde whan he dyed was thyrty & two yeare olde & three monethes, & the prophecie of Dauid sayth that he should haue .xl. yeares whan he saith thus. Quadra-

gintz annis proximus fui generatione huic. That is to say. Fourtie yeare was I neighbour to this kinde, and thus should it seme that prophecie were not sothe, but it is. For in olde time men called yeares of ten monethes of the which Marche was the first, & December the last. But Gayus Cezar that was Emperour of Rome dyd sette to these two monethes Januarie and Februarie and ordeyned the yere of.xii. monethes. That is to say. CCC. dayes without lepe yere the proper course of the Sonne, and therefore after the accompting of.x monethes to the yeare, he dyed in.xl. yeare, and after our yeares of.xii. monethes it is.xxxii. yeare and three monethes.

Also wythin mounte Caluary at the ryghte syde is there an aulter where the piller lyeth that oure Lorde was bound to whē he was scourged, and there by are three other pillers that alwaye drop water, and some saye that thouse pyllers weepe for our Lords death & neare this aulter in a place.xiii. grees depe was founde the verye Crosse by the assent of sainct Eleyne vnder a roch wher the Jewes had

had hydde it, and it was allayed, for they founde three crosses, one of our Lorde and two of theues. And saint Eleyne allayed them on a dead body that rose as sone as the very crosse of our Lorde was laid on him. And there by in the vale is the place where the foure nailes of our Lorde were hyd, for he had two nayles in his handes and two in his fete, & of one of those nailes the Emperour of Constantinople dyde make a bridell for his horse to beare him in bataile, for by the vertue that it had, he ouercame his enimies. And wan all the land of Asye, Turky, Damasse the more and the lesse, Surrey and Hierusalem, Araby, Perey, and Mesopotamy, the kingdome of Babe, Egipt the high and the lowe, and other kingdomes many full nyghe all vnto Ethyope the low, & also vnto Inde the lesse, that than was chrysten: and there was in that tyme many good men and holy hermits, of whome the booke of the fathers lyues speaketh, and they are now in Paynims & Sarasins handes, but whan God will righte as these lands are lost through sinne of Christen men, so shall they be won againe by christen men throygh the helpe of god, and in the myddes of this church is a compasse, in the which Joseph of Arimathy layd the body of our Lord whan he had taken him of the crosse, & vpon the same place dyd he wash the feete of our Lorde, & that compasse men say is in the myddes of the worlde.

Of the church of the holy sepulcre. Ca. xxi.

AN that churche of the sepulcre on the north syde is the place where our Lord was done prison in many places, and there is a parte of the cheyne with the which he was bound, and there he appeared

fyrſt to Mary Magdaleyne when he was riſen from death, and ſhe trowed that he had bene a gardeiner. In the church of the Sepulcre was wont to be Chanons of ſainct Benet and they had a Pryour: but the Patryarke was theyr ſouerayne, and without the dores of the churche on the ryghte ſyde as men go vp xviii. grees, our Lorde ſayde to his mother. Ecce filius tuus That is to ſay. Woman beholde thy ſonne.

De inde dixit discipulo. Ecce mater tua. That is to ſay. Then ſaid he to his diſciple. Behold thy mother. And theſe wordes he ſayde when he hanged vpon the croſſe, and vpon theſe grees went our Lorde when he bare the croſſe vppon his ſhoulder, and vnder theſe grees is a Chappell where the prieſtes ſinge, but not after our lawe, and alway they make theyr Sacrament of the aulter of bread. ſaying, Pater noſter. &c. And other prayers, as with the which thing they ſay the wordes of whome the ſacrament is made, for they know not of additions that many Popes haue made, but they ſing in good deuocion. And there nere is the ſtone wher our Lord reſted him when he was wery for bearing of the croſſe. And ye ſhall vnderſtand that before the churche of the Sepulcre is the Citie moſt ſtrong for the great playne that is betwene the citie and the church, on the Eaſt ſide without the walles of the citie is the vale of Joſaphat that commeth to the walles.

In that vale of Joſaphat without the citie, is the churche of ſainct Stephen where he was ſtoned to death, and therby is the gate gylted that may not be opened. Through this gate our Lord entred on palme ſonday vpon an aſſe, and the gate opened againſt him whan he woulde go to the Temple, and yet are the

ſteppes of the alle ſeue in thꝛee places the which ſtand in full harde ſtones. Beſoꝛe the chuꝛche of the ſepulcꝛe two hundꝛed paces is a gꝛeat hoſpitall of ſainct Iohn, in the which hoſpytall aꝛe. liiii. pyllers made of ſtoue. And to go towaꝛde the Eaſt fꝛom the hoſpitall, is a ꝛighte fayꝛe chuꝛche that men call oup lady the gꝛeate, and than is theꝛe an otheꝛ chuꝛch afteꝛ that, that men call oup lady of the latyn, and theꝛe was Maꝛy cleophe and Maꝛy Magdeleyne dꝛew theyꝛ heꝛe whan oupe Loꝛd was put to death.

Of the Temple of God. Ca. xrii.

AND fꝛom the chuꝛche of the ſepulcꝛe towaꝛde the Eaſt at. xbiii. paces is Templum Domini. That is a fayꝛe houſe and it is all ꝛounde and ꝛyghte high & couered with leed, and it is well pauyd with white maꝛble, but ỹ Saꝛaſins wyl ſuffꝛe no chꝛiſten men ne

Jewes

Jewes to come therein, for they say, that so foule men shoulde not come into that holye place, but I came ther in and in other places where I woulde, for I had letters of the Soudan, wyth hys great seale, and commonly other men haue but of his signet, and men beare hys letter with his seale before them hanginge on a speare, and men doe great worship thereto and kneele againste it as it were against gods body, for those men that it is sent to before they take it they encline thereto, & then they take it and lay it vpon their heads, and afterward they kisse it, and then they reade it all enclining with great worship, and then they profer them to do all that the bringer will. And in this Templum domini were wont to be Chanons regulers, and they had an Abbot to whome they were obedient, in this Temple was Charlemaine when the aungell brought him the prepuis of our Lorde when he was circumsised, and after king Charles brought it to Jeon into our Ladies chapell.

Yet

yet of the temple of God. Ca. xviii.

And ye shall vnderstande that this is not the temple that Salomon made, for that temple lasted but a thousand, an hundred, and two yeare. For Titus Uespasianus son, that was Emperour of Rome that layde syege about Hierusalem, for to discomfyte the Iewes, for that they hadde put Chryst to death without leaue of the emperour, and when he had taken the citie he did brenne the temple, and caste it downe, and toke all the Iewes and put to death. xi. C. M. and the other he put in prison, and solde. xxx. for a peny, for they sayd that they bought Jesu Chryst for. xxx. pence. And sithen gaue Julian apostata leue to ỳ Iewes to make the Temple of Hierusalem againe for he hated christen men, and yet he was chrysten, but he forsoke his lawe. And whan the Iewes hadde made the Temple, than came an earthe quacke (as God woulde) and caste downe all that they had made. Sythen Adryan the Emperour that was of them of Troye made Hierusalem againe, and the Temple in that same maner that Salomon made it, and would, that no Iewe should dwel there but all christen men, for if all it were so that he was not chrystened, he loued, the christen men more than other men: saue men of his owne fayth. And this emperour dyd enclose, and wall the church of the holy sepulcre within the Citie, that before was farre without the citie, and he woulde haue chaunged the name of Hierusalem and called it Helyam. but that name lasted not longe. And ye shall wete that the Saracyns do greate worshipp to that Temple, and they saye that place is right holy, and when they go therein, they go

bare

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Yet

yet of the temple of God. Ca. xxiii.

AND ye shall vnderstande that this is not the temple that Salomon made, for that temple lasted but a thonsand, an hundred, and two yeare. For Titus Uespasianus son, that was Emperour of Rome that layde syege about Hierusalem, for to discomfyte the Iewes, for that they hadde put Chryst to death without leaue of the emperour, and when he had taken the citie he did brenne the temple, and caste it downe, and toke all the Iewes and put to death. xi. C. M. and the other he put in prison, and solde. xxx. for a peny, for they sayd that they bought Jesu Chryst for. xxx. pence. And sithen gaue Julian apostata leue to ỳ Jewes to make the Temple of Hierusalem againe for he hated christen men, and yet he was chrysten, but he forsoke his lawe. And whan the Iewes hadde made the Temple, than came an earthe quacke (as God woulde) and caste downe all that they had made. Sythen Adryan the Emperour that was of them of Trope made Hierusalem againe, and the Temple in that same maner that Salomon made it, and would, that no Iewe should dwel there but all christen men, for if all it were so that he was not chrystened, he loued, the christen men more than other men: saue men of his owne fayth. And this emperour dyd enclose, and wall the church of the holy sepulcre within the Citie, that before was farre without the citie, and he woulde haue chaunged the name of Hierusalem and called it Helyam, but that name lasted not longe. And ye shall wete that the Saracyns do greate worship to that Temple, and they saye that place is right holy, and when they go therein, they go

bare

bare foote and kncle many times downe. And when I and my fellowes came therein, we did of our harneyse, and came bare foote into the Temple, & thought that we should doe as muche or more then they that were mistrowing. And this Temple is three score and three cubites of wydenesse, and as much of length, & .xxxii. cubites in height, and couered with lead, & it is with in full of pillers of Marble. And in the middes of the Temple is a stage of twenty & foure greces of height, & good pillers all about. This place called the Jewes Sancta sanctorum. That is to say. Holy of holyest, and in that place commeth none but their prelate that maketh their sacrafyce, and the people standeth all about in diuers stages, after they are of dignitie and worshippe, and there be foure entrings into that Temple, and the dores are of Cipres well dighte, and within the East dore our Lorde sayd here is Hierusalem. And on the Northe syde within the dore is a fountaine, but it runneth not: of the which holy writ speaketh & saith thus. Vidi aquam egredientem de templo. That is to saye. I saw water comming out of the Temple. And vppon the other side is a roche that men called sometyme Horyach, but after it was called Belet, or the arke of God with the reliques of the Jewes. Thys arke did Titus cary with him to Rome, when he had discomfited all the Jewes. In that same arke were the ten commaundementes, and Jarons rodde and Moyses rodde: with which he departed the red sea, when the people of Israell passed through on dryefoote, & with that rod he did many wonders, and there was the vessell of gold ful of manna, & clothing & ornaments & the tabernacle of Jaron, and a table square of golde

with

with twelue precious stones, & a box of Jaspes gra-uen with foure fingers, & eight names of oure Lorde within, & seuen candelsticches of golde, & foure sensers of gold, and an aulter also of fine gold, & foure Lions of gold, vppon the which they had Cherubin of golde twelue spanne long, & a tabernacle of golde, & also .xii. trompets of siluer, & a table of syluer, & seuen barly loues, and all other reliques that were before the nativitie of Jesu. Also vpon this roch slept Jacob, when he sawe Anngels go vp and downe, and sayde.

Vere locus iste sanctus est. et ego ignorabam. That is to say. Forsoth this place is holy, & I wist it not. And there the Aungel chaunged Jacobs name, and called him Israell. And in that same place Dauid saw the aungell that slew the people with a sworde, and put it all blody in the shethe. And in this roch was sayned Symeon when he receiued our Lorde into the Temple, and on this roch he set him when the Jewes would haue stoned him, and the roch riued in two, and in that refte he hid him, and after came downe & gaue him light. And on this roch sat our Lady and learned hir sauter. And there forgaue our Lord the sinnes to the woman, that was taken and found in adoultry, and there was our lorde Jesu Christ circumsised, and there the Aungell denounsed to Zachary the nativitie of sainct Jhon Baptist, and there offred first Melchisedech bread and wine and water to our lorde, in tokening of the sacrament that was to come, and there fell Dauyd, prayeng to our Lorde for mercy, for him and for his people, when he sawe the Aungell slea his people, and our Lorde anon harde his prayer, & therefore woulde he make the Temple in that place, but our lorde Jesu

Christ

Christe forbadde hym by an aungell, for he had done treason whan he did slea Urpas a good knight for to haue his wyfe. And therefore all that he had ordeined for to make the Temple he betoke it to Salomon hys son, and he made it: and he prayed our Lorde, that all those that prayed in that place deuoutly, and wyth good heart, that he woulde heare theyr prayer, and graunt that they asked ryght wysely, and our Lorde graunted it, and therefore Salomons son called it the Temple of counseyll and helpe of God. Wythout the dores of that Temple is an auter, where Iewes were wont to offer doues & turtyles, and in that Temple was Zacharyas layne, and on that pynacle the Iewes sette Sainct James that was the fyrste Bysshoppe of Hierusalem, and a lyttle from this temple on the right syde, is a church couered with lead, that is called the scole of Salomon. And toward the south is the temple of Salon that is full fayre, and a great place, and in this place dwell knightes ỹ are called Templers, and that was the founder thereof and of theyr order, and in that Templum domini dwell Chanons. Fro this Temple towarde the East. xxvi. paces in a corner of the citie, is the bathe of our Lorde, and thys bath was wont to go to Paradice, & beside is our Ladies bed and nere there is the tombe of Saynt Symeon. And without the Cloyster of the Temple towarde the North, is a ryght fayre churche of Sainct Anne our Ladyes mother, & there was our ladye conceyued, & before that Church is a great tree, that began to grow that same nighte: & as men go downe from ỹ church. xxii. greces lieth Ioachim our ladyes father, in a tombe of stone & there nere was layde sometyme

sainct

saincte Anne, but saint Eleyne did translate hir to Constantinople. In this churche is a well in maner of a cesterne that is called Probatica piscina, that hath fiue entrings, and in that cesterne was wonte an Aungell to discende and sterre the water, and what man that bathed him firste therein after the mozning, was made hole that was sicke, what sycknesse so euer he had, and there was the man of the palsye made hole, that was sicke. xxxviii. yeare, and our Lozde sayde to him in this maner of wyse. Tolle grabatum tuum et ambula. That is to say take thy bed and go. And there beside, was the house of Pylate, and a little thence was the house of kinge Herode that dyd slea the Innocentes,

Of Herod the king. Capitulo.

This king Herod was a full wycked man and a fell, for he did firste and formost slea his wife which he loued full well, & for the greate loue of hir, he went out of his witte, and so was he a long time, and afterwarde he came againe to him selfe. And sythen he did slea his own childzen, that he had gotten of that wife, & after he made slea the other, his second wife, & a son that he had gotten of that same wyfe, and after he did slea his owne mother, & he would also haue slaine his owne brother, but his brother died sodeinly, and thus he did all the yle that he might. And than he fell sycke, and whan he sawe that he should dye, he sent for his sister, and all the great lordes of that countrie, and whan they were there, he did put all the Lordes into a toure, and sayde to his syster, he will well that the men of the countrey, shoulde make no sozowe for

hym when he was deade, and therefore he made hir for to sweare vnto him that she should do smite of the heads of his lordes euerychone after his death, & then shoulde men of all the countrey make sorowe for his death, or else they woulde not sorow and then he made his testament. But his sister fulfylled it not as of that thing that perteyned vnto the lordes, for as sone as he was dead she delyuered the lordes out of the toure and sent euerychone home to theyr houses and tolde them what hir brother would she do vnto them. And ye shal vnderstand that in that tyme was three Herodes of great name. This of whome I speake, men called him Herode ascolonite, and he that did smite of saint Jhon Baptist head, was called Herode Antipa, & the thirde was called Herode Agrypa, that did sleay saint James and put sainct Peter in prison.

¶ Of saynt Saualtors church. Ca. xxv.

a Lyt-

A Lyttle within the Citie is saynct Saluatours church & therein is saint Jhon Crysostoms arme, and the most part of saynct Stephens head.

And on the other syde towarde the south as men go to mount Syon is a fayre church of saynct James where his head was smitten of, and there is mounte Syon, and there is a fayre churche of God and of our Lady where she was dwelling, and dyed, and there was sometime an Abbey of Chanons regulers & from that place she was borne of the Apostls vnto the vale of Josaphat. And there is the stone that ỳ aungel bare to our lady from mount Synay, & it is of that colour that the roche of saynct Katheryne is of, and there beside is the gate where our Ladye whan she was with childe went through to Bethlem. Also at the entrynge of mount Syon is a chappell and in that chapell is that stone greate and large, with whith the Sepulcre was couered whan Christe was layde therein, the which stone as it is wrytten, ỳ three Maryes saw

turned vpward when they came to the sepulcre, and they found an Aungell that sayd to them, that Christ was rysen from death to lyfe, and there is a litle piller to the which our Lord was bounde and scourged, and there was Anas house that was bishop of the Jewes in that time, and in that same place forsoke saint Peter our Lord thrise before the cocke crewe. And there is a part of the table on the which God made his maunde with his disciples, & yet is there the vessell with water out of the which his disciples feete were washed, and thereby also is saint Stephens grane, and there is the aulter where our Lady heard the Aungels sing masse, and there apeared Christ fyrst to his disciples after his resurrection, when the gates were sperde, and sayde. Pax vobis. That is to saye. Peace be to you. And on that mount apeared Christ to saincte Thomas, and badde him allaye his wounde, and that was the viii. daye after his resurrection, and then he beleued perfectly & sayde. Dominus meus & deus meus. That is to say in English. My Lorde & my God. In that same chappell behind the highe aulter were all the Apostles on Witsonday, when the holy ghoste descended on them in likenesse of fyre, and there made God Paske with his disciples, and there slepte saynt Jhon the Euangelyst on our Lordes breast, and saw slepyng many privy thinges of heauen. And mount Syon is within the cittie, and it is a lyttle hygher than the other syde of the Cittie, and that cittie is stronger on that one syde, then on the other, for at the fote of mount Syon is a fayre castell & strong which the Soudan did cause to be made there. On mount Sion was kyng Dauid buried, and Salomon and many other kings of Hierusalem, and here is the

the place where saint Peter wepte full tenderly when he had forsaken our Lorde, and a stones cast from that is another place where our Lord was iudged, for that time was there Caiphas house. betwene that Temple Salomon and mount Sion, is the place where Christ raysed the mayden from death to lyfe. Under mount Syon toward the vale of Iosaphat is a well that men call Natatorie Syloe, there was our Lord washed after that he was baptised. And there by is the tree on the which Iudas hanged him selfe for dispaire whan he had soulde Christ.

And thereby is the Synagoge where the Bishops of Iewes and the Pharyses came to hold their counsel, and there Iudas cast the .xxx. pence before them & said. Peccaui tradens sanguinem iustum. That is to saye. I haue sinned in betraying the innocent bloude.

Of the feelde of Acheldemack which was bought with the.xxx.pence. Ca.xxvi.

On the other syde of mount Syon towarde the south a stons cast, is the feeld that was bought with those. xxx. pence for which Christe was sold that men call Acheldemack, that is to say the feeld of blonde, in that feelde is many tombes of Christen men for there bee many pylgrims grauen. And also in Hierusalem toward the Weast, is a fayre church where the tree grew of the which the crosse was made, and thereby is a fayre churche where our lady mette with Elyzabeth whan they were both with chylde, & sainct Jhon styred in his mothers wombe, and made worship to our Lord his maker, & vnder the aulter of the church is a place where sainct Jhon was borne and thereby is the castell of Emaz.

Of mount Joye. Ca.xxviii.

Two myle from Hierusalem is the mounte Joye that is a fayre place and a lyking, & there lieth Samuell the prophete in a fayre tombe, and it is called mount Joye, for there many pylgrims se first Hierusalem. And in the myddle of ꝑ vale of Josaphat is a lyttle riuer that is called Torrens cedron, and ouer thwart this laye a tree of the which the crosse was made that men passed ouer. Also in ꝑ vale is a churche of our lady, and there is the sepulcre of our lady, and our lady was of age whan she dyed, lxxii. yeare, and there

there nere is the place where our Lorde forgaue sainct Peter all his sinnes and mysdedes that he had done. And beside that is a chappell where Iudas kissed our Lorde, that men call Getsemay, and he was taken of the Iewes, and there lefte Christ his disciples before his passion, when he went to praye, and seyd Pater si fieri Potest, transeat a me calix iste. that is to say in English. Father if it may be done, let this chalice go from me. Also therby is a chapell where our Lord swet both bloud & water, and there is the combe of king Iosaphat, of whom the vale had the name, and on the syde of that vale is the mount Oliuet, and it is called so, for there groweth many Olive trees, and it is higher then Hierusalem, & therefore from that hill men may see in to the stretes of Hierusalem. And betwene that hill and the citie is nothing but the vale of Iosaphat and that is not full large, and vppon that hyl stode our Lorde when went into heauen, and yet semeth there the steppe of his left foote in the stone, and there is an Abbey of blacke chanons that was great sometime, but nowe is there but a church. And but a little thence, xviii. pates is a chappell, and there is the stone on the which our Lord god sate and when he preched, and sayde thus, Beati pauperes spiritu, quoniam ipsorum est regnum celorum. That is to saye in English. Blessed be they that are poore in spirite, for theyrs is the kingdome of heauen, and ther he taught his disciples theyr Pater noster. There also is a churche of that blessed woman Mary Egyptian, and there is she buryed. And vppon the other side toward the East three bow shotes from thence standeth Bethphage, where our Lorde Jesu Christ sente to sainct Peter, and sayncte Iames, for to fetch an asse on Palme sonday.

Of the Castell Bethania. Ca. xviii.

There toward the East is a castel, that men cal Bethania: and there dwelled Symon the leprouse, that harborowed our lord, and them that were Baptysed of his disciples, and he was called Julyan, & was made Bishop, and that is he that men call on for good harborow. In that same place our lord forgaue Mary Magdeleyne hir sinnes, and there she washed his fete with teares & wiped thē with hir here, & there was Lazarus reised that was foure dayes deade.

Of Jerico and other things. Ca. xvii.

In the retourning to mount Oliuet, is the place where oure Lorde wept vppon Hierusalem, and thereby our Lady apeared to sainct Thomas after hir assumption, and gaue him hir gyrdell, and thereby is the stone on the which our Lorde sat often vpon and preached, and thereon he shall syt at the day of Judgement, as him selfe sayd. And there is mount Galile, where thapostels were gathered when Mary Magdelein tolde them of Christes rising. Betwene mount Oliuet & mount Galile is a church, where the Jungell sayde to our Lady whan she should die.

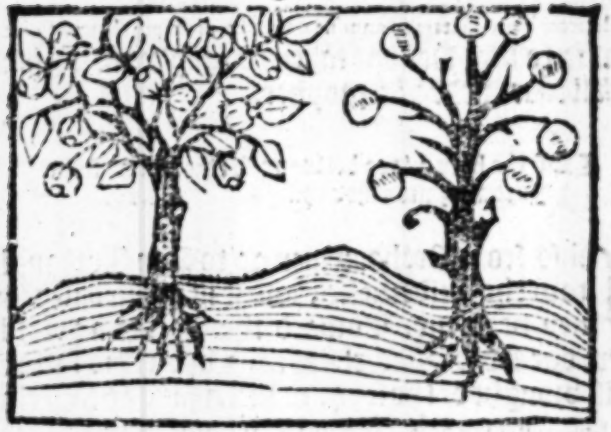
And from Bethany to Jerico is fiue mile. Jerico was sometime a little citie but it was wasted, and now it is but a lytle towne, that towne toke Josue through miracle of god, & bydding of the aungell and destroyed it, & cursed all those that builded it againe. Of that citie was Raab that common woman, that receiued messengers of Israel, & kepte them from many perils of deth, & therefore she had a good rewarde, as holy writ saith.

Quando

Quando accepit prophetam in nomine meo mercedem prophete accipiet.
That is to say. He that taketh a prophet in my name, he shall take mede of a prophet.

¶Of the holy place betwene Bethany and flom Jordane, and other thyngs. Ca. xxx.

ALso from Bethany men go to flom Jordan thorow the wildernesse, and it is nere a daies iourney betwene. Toward the East is a great hill where our Lord fasted. xl. dayes, & vpon this hill was Christ brought of the fende of hell, & sayd to him thus. Dic vt lapides isti panis fiant. That is to say. Commaund that these stones be made bread, and there is an Hermitage wher dwelled a maner of Christē men called Georgius for sainct George conuerted them, and vpon that hill dwelled Abraham a great whyle. Also as men go to Jerico, in the way sate many sicke men crying. Iesu fili Dauid miserere nobis. That is to say. Jesu the sonne of Dauid haue mercie vpon vs. And two myle from Jerico is flom Jordan, & ye shall wete the dead sea departeth the lande of Inde and of Araby, & the watre of that sea is right bitter, and this water casteth out a thinge that men call Asparum, as great pieces as an horse, and Hierusalem is. CC. furlonges from this sea, and so it is called the dead sea, for it runneth not nother man ne beast that hath life that is therein may lyue, and that hath bene proued many times, for they haue cast therein men that were iudged to death, nor no man may drinke of that water, and if men cast vpon therein it commeth vp againe, and if a man cast a fether therein it goeth to the grounde, and that is against kinde.



And there about grow trees that beare fruite of faire colour and seme rype, but whan a man breaketh them or cut them, he findeth nought in them, but coales or asshes, in tokening that throughe the vengaunce of God, these cities were brent with the fyre of hell. And some men call that lake the lake of the Asphyteddé, and some call it the flome of the diuell, & some call it the stinking flome, for the water thereof stynketh. There sanke these fine cities through the wrath of God That is to saye, Sodome, Gomor, Aldema, Soldme, and Segor, for the sinne of Sodome that raigned in them, but Segor through the prayer of Loth, was saued a great while, for it sat on an hyll, and yet apeareth much thereof aboute the water, and men may see the walles in cleare weather, and in this citie of Segor, Loth dwelled a great while, and there he was made dronken of his daughters, and laye by them, they went ꝑ God should haue destroyed all the world, as he did with Noes flood, and therefore they

laye

lay by their father, for men shoulde be borne of them into the world. And if he had not ben dronken he had not lyen by the. And at the ryght side of this see dwelled Lothes wyfe in a stone of salte for that she loked agaime when the citie sanke downe.

Of Abraham and his generation. Ca.xxvi.

AND ye shall understande that Loth was Arons sone Abrahams brother, and Sara Abrahams wyfe was Loths syster, and Sara was.xx.yere olde whan she gate Ysaac, and Abraham had an other son named Ismaell that he had gotten on his mayden Ager, and he was.xiiii.yeare of age whan Ysaac was borne, and whan Ysaac was. viii. dayes olde he was cyrcumcised, and his other son Ismaell was cyrcumcised the same day, and was.xiiii.yeare of age, therefore the Sarasyns did cyrcuncyse them at.xiiii.yeare of age & the Iewes that be of the generation of Isaac dd circuncyse them at the.viii. day of their age, & the Sarasyns that be of Ismaels kinde, doe cyrcuncise them at their.xiiii.yeare of age. And into that dead sea aforesayde runneth flome Jordan and maketh there an ende, & this is with in a myle of saint Jhons church, & a lyttle beneth that same church Westward, were the christen men wont to bathe them, & a myle thence is the ryuer Loth, through which Jacob wēt, when he came from Mesopotanyen.

Of the riuer flom Jordan. Ca.xxvii.

THis flom Jordan is no great ryuer nor depe, but there is much good fisshe therein, and it commeth from

from mount Lybany from two welles, that men call Jor, and dane, and of them it taketh the name, and vpon the one syde of that riuer is mount Gelboe, and there is a fayre playne. And on that otherſyde men goe by mount Lybany, to the deſert of Pharon. Theſe hylles departe the kingedome of Surry and the countries of Phenys. On that hyll grow Cedres that beare longe apples. which are as muche as a mannes

heade. Thys ſame Jordan departeth Galily, and the lande of Idumea & the lande of Betron, & it runneth into a playne that men call Meldam in Saraſyns language, and in Engliſhe, fayre, becauſe ofte tymes dee there kepte great fayres, and in the playne is the tombe of Job. In this ſame Jordane our Lord was baptiſed, and there was the voyce of the Father heard ſaying. Hic eſt filius meus dilectus, in quo mihi bene complacui, ipſum audite. That is to ſaye in Engliſh. Here is my ſonne that I loue in whome I am well pleaſed, heare him, And the holy ghoſt deſcended on

him

him in lykenesse of a doue, and so was there in thys baptysing all the Trinitie. And through the flome Jordan passed the children of Israell all dry, and they sette stones in the myddest of the water, in token of great myracle. And also in that flome Naman of Surry bathed him, that was mesel, and he was made hole and a lyttle from thence is the citie of Hay, the which Josue assayled and toke. And about flom Jordan are many churches, where christen men dwel. Also by from Jordan, is the vale of Mambre, that is a fayre vale & a plenteous.

Of many other merualles, Ca. xxxiii.

And ye shall vnderstād, that for to go from the dead sea afterward out of the marche of the land of promissions is a stronge castell that men call Cartan, or Sermoys, that is to saye, the kinges hyll in English. This castell did a king of Fraunce make, that men call Baudewin, that had conquered all that lande, and put it into Chrystien mens handes to kepe, and vnder that castell is a fayre towne that men call Sabaoth, and there about dwell many christen men vnder tribute. And then go men to Nazareth, of the which our Lord had his naume. And from Nazareth vnto Hierusalem is three dayes Journey. Also men go through the prouince of Galyle, through Romacha, through Sophym and through the hygh hill of Effrayne, where Anna that was Samuelles mother the prophet dwelled, & there was the prophete borne, and after his deathe was buryed at mount Joye as I haue sayde.

And after come men to Sybula, where the Arke of God was kepte vnder Helye the Prophete. And

there

there made the people of Israell theyr sacrafyce vnto our Lorde. Also there spake our Lorde fyrst vnto Samuell. And there mynistred God the sacrament. Also nere there at the lifte side is Gabaon, and Rama Beniamyn, of the which holy writ speaketh. After that come men to Sychen, that some men call Spear, and this is in the prouince of Samaritanes, and sometime there was a church but it is all wasted, and it is a faire vale and a pleteous, and there is a good citie that men call Neople, and so from thence it is a dayes Journey vnto Hierusalem. And there is the well where oure Lorde spake to the woman of Samaritane, and Sechen is ten myle from Hierusalem and it is called Neople, that is to saye, the new towne. And there is the Temple of Joseph Jacobs sonne that gouerned Egipte, from thence were his bones brought and layde in the temple, and thyther came Jewes often in pilgrimage with great deuocion, and in that citie was Jacobs daughter Diana rauished, for whom hir brethern slewe many men, and thereby is the citie of Garyfim where the Samaritanes make their sacryfice.

On this hill wold Abraham haue sacryfised his sonne Isaac, and there nere is the vale Dotayne, and there is the cesterne where Josephe was cast in of his brethern before that they solde him, and it is two myle to Sichar, and fro thence men come to Samary, that men call Sabasten, and that is the chiefe citie of that countrey, and in that Citie was the seat of the twelue kynges of Israell, but it is not so greate as it was, and ther was saint John Baptist buried betwene two prophetes Helyseus and Abdon, but he was beheadded in the castell of Makaryn beside the dead sea, and he

was

was translated of his disciples and buryed at Samary, but there dyd Julius apostata take hys bones and brente them, for he was that time Emperour, but that finger with the whiche he shewed our Lord, saying. Ecce agnus dei. That is to say. Beholde the lamb of God, and that finger might not be brent, a saynct Cecile the Virgin did bryng this finger vnder the Alphen, that be mountaynes, where they doe it great worshippe, and there was saincte Ihon Baptist head closed in a wall, but the Emperour Theodosius did take it out, and found it lapped in a clothe all bloudie, and bare it to Constantinople, and there is yet the one halfe of the head, and the other is at Roome in saint Sylvesters church, & the vessell wherein his head was layde when it was smytten of is at Geene, and they doe it great worship. Some saye that saincte Ihons hedde is at Amiens in Picardy, and some saye it is saincte Iohns head the bysshop I wot not, but to God it is knowne.

Of

Of the Samaritanes. Ca. xxxiiii.

FRom Sebasten to Hierusalem is xii. mile, and betwene the hylles of this countrey, is a well, that men call fons Jacob. That is to say, Jacobs well, that chaungeth foure times in the yeare his colour, for sometyme it is redde, sometime cleare, sometime grene and sometyme thycke: and men that dwell there are called Samarytanes, & they were conuerted through the Apostles, and theyr law varieth from christen law and Saracins lawe, and also from Jewes, & Pantins. They beleue well in one God that all shall deme, and beleue the Byble after the lettre, and they lappe theyr heads in redde linnen cloth, for difference of other, for Saracins wrap theyr heads in white cloth, & christen men that dwell there in blew cloth, and Jewes in yelow, and in this countrey dwell many Jewes paying tribute as Christen men doth.

And if ye will wit of the letters of the Jewes they are suche and the names of theyr letters as they call them.

Alpha

Alpha for a deth for b. gymel c. he d. van e. zay f. ex g. ioth i. karph k. lam l. men m. sameth o. ey p. phe q. lad r. coth s. fir t. soun v. than x. lours y. Nowe shall ye haue the fygures. D li xh rz S D S li n h R f. cc ? h n d. i k.

¶ Of Galyle. Ca. xxxv.

From this countrey that I haue spoken of men go the playne of Galyle and leaue the hyll on the one side, and Galyle is of the prouince of the lande of promyssion, and in that prouince is the lande of Naym and Capharnaym and Corasaym, and at Bethsayda was saint Peter & sainct Andrew borne, at Corasim shall Antechrist be borne, and as some men say he shall be borne in Babilon, therefore sayd the prophet De babilonia coluber exiet qui totum mundum deuorabit. That is to say. Of Babilon shall come a serpent that shall deuoure all the worlde. And this Antechrist shall be nourished in Bethsayde & shall raigne in Corasaym, therefore sayth holy wryt. Ve tibi corasaim Ve tibi Bethsayda. That is to say. Wo be to the Corosaim, wo be to the Bethsayda, and the Caue of Galyle is foure myle from Nazareth, of that citie was the woman of Cananee, of whome the Gospell speaketh, and there our Lorde did the fyrst myracle at the wedding at the Archedeclyne whan he turned water into wine. And from thence men go vnto Nazareth that was sometime a great citie, but now there is but a lyttle towne and it is not walled, and there was our lady borne, the name toke our Lorde of this Cite, but our ladie was gotten at Hierusalem. At Nazareth Joseph toke our lady to wyfe whan she was fourtene yeare of age, and there the aungell saluted hir sayinge. Ave gratia plena Dominus tecum. That is to saye, Hayll full of

grace the Lord be wyth thee, and there was sometime a great church, and now is there but a lyttle closet to receiue the offrynges of Pylgrymes, and there is the well of Gabryell where our Lorde was wont to bathe hym in wan he was lyttle, at Nazareth was our Lord nourysshed, and Nazareth is to say floure of gardeyn, & it may well be called so, for there was nourished the floure of lyfe, that was our lorde Jesu Chryst. At halfe a myle from Nazareth is the blond of our Lorde, for the Jewes ledde hym vpon an hyghe roche to cast him downe and slea hym, but Jesu Chryst passed them and lepte on a roche where his steps be yet sene, & therefore some whan they dreade them of theues or elles of enimies, say thus. Iesus autem transiens per medium illorum ibat. And they say also these verses of the Psalter three tymes. Irruat super eos formido, & pauor in magnitudine brachii tui. Domine fiant immobiles quasi lapis, donec per transeat populus tuus domine, & populus iste quem redemisti. And so whan all this is sayd, a man may go without any lettyng. Also ye shall vnderstande and know that our blessed Lady bare hir chylde whan she was .xv. yeare of age, and she lyued with him. xxxii. yeare and three monethes, & after his passion she lyued xxii. yeare.

The way of Nazareth to the mount or hyll of Tabor. Ca. xxxvi.

AND from Nazareth to the mounte Tabor is thre myle, and there our Lord transfygured hym before saincte Peter, saincte Jhon, & saincte James. And there they sawe gloryfy our Lorde and Moyses, & Helye the prophetes. And therefore saincte Peter sayde, Bonum est nos hic esse, faciamus tria tabernacula &c. That is to say

say. It is good to vs to be here, make we three tabernacles. And our lord Jesu Chryste bad them that they should say it to no man, vnto the time that he was ryssen from death to lyse. And vppon the same hyll shall foure aungels sowne theyr trompets, and rayse all men that dead are to lyse, and than shall they come in bodie and soule to the Judgement, but the Judgement shall be in the vale of Josaphat on Easterday, at the same tyme as our Lorde rose from death to lyse. And also a myle from mounte Tabor is mount Hermon, and ther was the citie of Naym, before the gates of the Citie our Lord raysed the wydowes sone, that had no more chyldren.

Of the Sea of Galyle. Ca. xxxvii.

AND from thence men go to a citie that men call Tyberyen, that sitteth on the sea of Galyle, and all if it be called the sea of Galyle, it is no sea ne arme of the sea, for it is but a flaumble of fresh water, & it is no more than an hundred furlongs long and xl. brode, and therein is many good fysshes. And vp that same sea, standeth many good cities; therefore thys sea chaungeth often his name, after the cities that stande there vpon, but it is all one water or sea, and vpon this sea, our Lorde went dry fote, and there sayde he to Peter whan he came on the water, & was nere drowned. modice fidei quare dubitasti. That is to saye. Thou of lyttle fayth, why hadst thou doubte.

Of the table whereon Christ eat after his resurrection. Ca. xxxviii.

IN this citie of Tiberyen is the table that Christ eat on with his disciples after his resurrection, for they knew him in breaking of bread (as holy writ saith.) Et cognouerunt eum in fractione panis. That is to say. They knew him in breaking of bread, and aboute the hyll of Tiberien is the citie where our Lord fed. v. thousand people with fiue Barly loues and two fishes

and in that same citie did men cast in anger a fierbrand or burning stick after our Lord, but the same burning sticke did fall on the earth, and in continent grew out of the same sticke a tree, and is waxen a bigge tree, and groweth yet, and the scales of the tree be all black, and ye shall vnderstand that flom Jordan beginneth vnder the hill of Libany, & there beginneth the lande of promission, and it lasteth vnto Barsabe of length, & from the North part to the south, it holdeth .ix. score myle,

and

and of breadth from Jericho to Jaffe it is xl. mile, and ye shall vnderstand that the lande of promission beginneth at the kingedome of Surry, and lasteth vnto the wildernesse of Arabye.

¶ Of straunge maners and diuers. Ca. xxxix.

And in this countrey & in many other landes ouer the sea, it is a maner when they haue warre and cities or castels beseged so strongly that they may send no messenges to any lordes for socour then they write their letters & binde them about the neckes of doues, and lette them flie their wayes, bicause the doue is of that nature that he will retourne againe to the place where he is brought vp, and thus they doe commonly in that countrey, and ye shal wete that among the Sarasins ye many places dwel christen men vnder tribute and they are of diuers maners, and diuers maners of lawes, & they are all crowned and hate diuers lawes

but they all beleue well in our lord god, the father, the sonne, & in the holy ghost, but yet they faile in the articles of our faith, and they are called Jacobyns.

For sainct James conuertee theym to the faythe, & saint John baptised them, and they say that men shall onely shryue them vnto God, & not vnto man. for they saye that God bad not man shryue hym vnto an other man. And therefore saith Dauid in the Psalter in this maner of wise. Confitebor tibi domine in toto corde meo. &c. That is to saye, Lord I shal shriue me vnto thee in all my hart. And in an other place he saith thus. Delictum meum cognitum tibi feci. That is to saye. My trespasse I haue made knowne vnto thee. And in an other place. Deus meus es tu & confitebor tibi. That is to saye. Thou art my god and I shalbe shriuen to thee. And in an other place. Quoniam cogitatio hoī confitebitur tibi. That is to say. The thought of man shalbe shriuen to thee: and they can well the Bible and Psalter, but they say it not in latin, but in their owne language, and they saye that Dauid and other

prophets haue sayde it. But saynct Austyn and saynct Gregory say. Qui scelera sua cogitat, & contritus fuerit veniam sibi credat. That is to say. Who so knowith his syn and turneth, he may beleue to haue forgiuenesse. And saynct Gregory sayth thus. Dominus pocius mentem, quam verbum considerat. That is to saye. Our Lord taketh more kepe to thought, than to worde, and saynct Hilarius sayth. Longorum temporum crimina, ictu oculi perient. si corde nata fuerit cõtritio. That is to say. Synnes the are done of olde tyme perysh in twinkling of an eye, if despising of them be born in a mans heart. And therfore say they, men shal shriue them onely to God, by these auctorities, & this was the Apostles, & popes that came sithen, haue ordeyned that men shall shriue them to priestes & men as they are, & the cause is this. For they saye that a man that hath a sickenesse, men may giue him no good medicines, but they know ꝑ kinde of the sickenesse, also they say a man may giue no conuenable penaunce, but if he know ꝑ sin.

for there is a maner of synne that is greuouser to one man than it is to an other, and therefore it is nedefull that a man know and vnderstand the kinde of synne. And there be also other men that men call Suetyens, and they hold halfe our faith, and halfe the faith of the Grekes, & they haue long berdes as the Grekes haue,

And there ben other that men call Georgiens, whome saincte George conuerted, and they doe more worship to halowes of heauen than other doe, and they haue their crownes shauen, the clerkes haue rounde crownes and the lewde haue crownes square, & they holde the Grekes lawe. And there be other that men call children of gryding, for as much as they were grydels vnderneth, some other call Nestoryens, some Aryens, some Nubyens, some Giegours, and some Indiens that are of Peter Johns lande, and euery one of those haue some artycles of our beleue. But eche of them varye from other, and of their varyaunce it were to muche for to declare.

For

For to turne on this syde of Galyle.
Capitulo. xl.

Now sythen I haue tolde you of many maners of men, that dwell in the countreys before said. Now will I tourne againe to my waye for to tourne vppon this side, now he that will tourne from the lande of Galyce, that I spaue of, to come on this syde, he shall go through Damas that is a fayre citie & full of good marchaundises, and it is three Iourneys from the sea and fiue iourneys from Hierusalem, but they cary marchaundises vpon camels, mules, horses, and dromedaries & other maner of beastes. Thys citie of Damas founded Hesyreus, that was Abrahams seruaunt before Ysaac was borne, and he thought to haue bene Abrahams heyre, and therefore he named that citie Damas. And in that place slew Cayne his bro-

ther Abel, & besyde Damas is ye mout of Syry, & in ye citie is many a Phisiciō, & ye holy man s. Paule way a phisiciō to saue mens bedys before ye he was cōuerted

 and

for there is a maner of lynne that is greuouser to one man than it is to an other, and therefore it is nedefull that a man know and vnderstand the kinde of lynne. And there be also other men that men call Suetryens, and they hold halfe our faith, and halfe the faith of the Grekes, & they haue long berdes as the Grekes haue.

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 and

and after he was a phisicyon of soules. And from Damas men come by a place called our Lady of Sardmarch, that is fiue myle from Damas & it is on a roch, & there is a fayre churche and there dwell Monkes & Nunnes crysten in the church, behynde the high auter is a table of tree, on the whiche table the ymage of our lady was depainted that many times was turned into fleshe, but the ymage is now sene but a lyttle, but euermore throughe grace of God, the table droppeth oyle, as it were an Olyfe, & there is a vessell of marble vnder the table to receiue the oyle, thereof they giue to Pylgrimes, for it maketh whole many sicknesses, and he that kepeth it cleanly a yeare, after the yeare it turneth to fleshe and bloud. Betwene the citie of Darke, and the citie of Raphane is a ryuer that men call Sabatory, for on the saterday it runneth fast, and all the weeke else it standeth styll and runneth not or little. And there is an other riuer that on the night freseth fast and vpon the day no frost is seene. And so men go by a citie that men call Berugh, and there men go into the sea that will go into Cipres and they aryue at a porte of Sur or of Thyrry, & than go men to Cypres, or else men go or may goe from the porte of Thyrry ryght, and come not at Cypres, and arryue at some hauen of Grece, & there come men into those countreys by wayes that I haue spoken of before.

How a man may go furdest and longest in those countries as heare are rehersed. Ca. xli.

NOwe haue I tolde you of wayes by the whiche men goe furthest and longeste, as by Babylon and

and mount Synay, and other places many, through the which landes men turne againe to the land of promission. Now will I tell you the way of Hierusalem, for some men wyll not passe it, some for they haue no company, and many other causes resonable, and therefore I shall tell you shortely how a man may go with lyttle coste and short tyme.

A man that commeth from the lande of the Weast, he goeth through Fraunce, Burgoyn, Lumberdy, & to Venys or to Geen or some other hauen of those marches, and take there a ship, and go to the yle Gryffe, and so arryueth he in Grece, or else at port Myrock, or Ualon, or Duras or some other hauen of those marches, and go to lande for to rest hym, and goeth againe to the sea, and arryueth in Cypres and commeth not in the yle of Rodes and arriueth at Famagost, that is the chiefe hauen of Cypres or else at Lamaton, & than enter shyppe againe, and passe besyde the hauen of Tyre and come not to lande, and so passyth by all the hauens of the coste, vntill he come to Jaffe, that is the next hauen to Hierusalē, for it is. xxviii. myle betwene. And from Jaffe men go to the citie of Ramos, & that is but little thence, and it is a fayre citie, & beside Ramos is a fayre church of our lady, wher our lord shewed hym vnto hir in three shadowes, that betokeneth the trinitie, and there nere is a church of sainct George where his head was smitten of, and then to the castell of Emaux, and then to the mount Joye, & from thence pilgrimes see Hierusalem, and then to mount Modyn, & then go to Hierusalem. At mount Modyn lyeth the prophet Machabe, and ouer Ramatha, is the towne of Donke, whereof Amos the prophet was.

Yet

¶ Of other wayes for to go by lande vnto Hierusalem. Ca. xlii.

FOr as muche, as many men may not suffer the sauour of the sea, & better it is to go by lande all if it be more payne, and a man shall go to one of the hauens of Lumberdy as Venys or an other, and ye shall passe into Grece to port Myroche, or an other, and shall goe to Constantinople, and shall passe the water that is called the brache of Saynt George that is an arme of the sea. And from thence ye shall come to Puluerai, and than to the castell of Synople. And from thence shal ye go vnto Capadoce, that is a a great countrey, wherin is many great hylles, and he shall go thorow Turky, and to the citie of Nize, the which they wan from the Eusperour of Constantinople, and it is a faire citie and well walled, and there is a riuer that men call the Lay, and there go men by the Alpes of Mormanut, & through the vales of Malebrynes, and the vale of Ernar, and so to Antioche better, that sitteth on the riuer richly, and there about is many good hills and fayre, and many fayre woddes and wild beastes. And he that will go an other way, he goeth by ye plaine of Romain coste, & the Romaine sea, on that coste is a fayre castell that men call Florage, and when a man is oute of the hilles, he passeth through the citie of Moryach, & Artose, where is a great bridge vpon the riuer of Ferne, that men call Fassor, & it is a great riuer bering ships, and beside the citie of Damas, is a riuer that cometh from the mount of Libany, and that men call Alban, at the passing of this riuer sainct Eustache loste his two sonnes,

sonnes, whan he had lost his wyfe, & it goeth thrugh the playne of Archades, & to the red sea, & thē go men to the Citie of Fermyne, and so to the citie of Fernē, & than to Antioche, and that is a fayre citie, & well walled, for it is two myle long, and there is a bridge ouer the riuer, that hath at eche piller, a good towre, and is the best citie of the kingedome of Surrey. From Antioche, men go to the citie of Locuth, and so to Geble, and to Tortouse, & thereby is the lande of Lambre, & a strong castell, that men call Wambeke. And from Tortouse, men go to Trypelle on the sea, and vpon the sea men go to Dacres, and there is two wayes to Hierusalem. on the lefte way men go first vnto Damas by flom Jordan, and on the ryght syde men go throughe the lande Flagine and so to the citie of Cayphas, in in which citie Cayphas was lorde, & some call it the castell Pellerins, and from thence it is foure dayes iourney to Hierusalem, & they go throughe Cesarye, Phylyp, and Jaffe, and Ramas, Cumaur, and so forthe to Hierusalem.

Yet an other way by lande toward the lande of promission. Ca. xliii.

NOw haue I tolde you some waves by land and by water, how men may go to Hierusalē. And if it be so that there be many other wayes, that men go by, after the cōtreys that they come from, neuertheleſſe they tourne all to one ende, yet is there a way all by land to Hierusalem, & passe no sea frō Frāce or Flaunders, but that way is full longe and perylous & of great trauaile, & therfore few go that way, he that goeth that way, he goeth through Almayn, & Pruse,

and

and so to Tartary, this Tartary is holden of the great Cane, of whome I shall speake afterward, for thether lasteth his lordeshippe, and all the lords of Tartary yelde to him tribute. Tartary is a full euyll land, sandy and a lyttle fruite bearing, for there groweth but little corne or frute, but bestes are there great plentie, and therefore eate they but flesshe without bread, and they sup the broth, and they drynke myke of all maner of bestes, they eate Cattes, and all maner of wyld bestes, rattes and Myce, and they haue but lyttle wodde, and therefore they dyght theyr meate with horse dounge & other bestes dounge, whan it is dry. Princes and other lordes eate but ones in the day, and ryght lyttle, and they be right foule folke, and of euyll lyking, and in somer there is many tempests and thonders, that sleayeth many men and bestes right colde, and euen sodainly is it right hot. The prince that gouerneth that land, they cal him Roco, and he dwelleth at a citie, that men call Orda, and forsoth there is no man that will dwell in that lande, for it is good to sow in thornes, & wedes other good is there none, as I hard say, for I was not that way, but I haue bene in other lordes landes, marching thereon, and the land of Rossye and Nyflonde, & the kingedome of Greeon, and Nertowe, and the kingdome of Grasten, & in many other places, but I went neuer that way to Hierusalem, & therefore I may not well tell it, for I haue vnderstande, that men may not well go that way but in winter, when the waters and marys that be in that land be frosen and couered with snow, so that men may passe thereon, for were not the snow, there might no man go in that lande but he wer lost. And ye shall vnderstand that a man shall go three

days iourney from Pruse to passe this waye, tyll he come to the lande of Sarasyns, that men dwell in. And if by fortune any christen men passe that way, as once a yere they doe, they cary theyr vitale with them. for they shoulde finde nothing there but a maner of things that they call Syleys, and they cary theyr vytayles vpon the yce on sleddes, and charyottes without wheles, and as longe as theyr vitayles laste, they may dwell there, but no longer. And whan spyes of the contrey see chrihen men come, they runne to the towns and castels, and cry right loude, kera, kera, kera, and as sone as they haue cryed, then dothe the people arme them. And ye shall vnderstande that the yse there is harder then it is here, and euery man hath a stew in his house, and therein they eat and do all things that them nedeth, & that is at the North part of the world, where it is commonly colde, for the Sonne cometh ne shineth but a little in that coūtrey, and that lande is in some places so colde, that there may no man dwel therin, and on the south side of the world it is in some places so hote, that there can no man dwel, the son giueth so great heate in those countreys.

¶ Of the faith of the Sarasins, and of the booke of their law named Alkaron. Ca. xliii.

IN as much as I haue told you of the Sarasins and of other landes, if ye will, I shall tell you a parte of theyr law, and of theyr belefe, after as theyr booke sayeth, that they call Alkaron, and some call that boke Mysap, some call it Harme in dyuerse language of countreys, which booke Machomet gaue

them

them, in ỹ which boke, he wrote among other things as I haue often red and sene, that they that are good shall goe to Paradise, and the euill folkes to hell, and that beleeue all the Sarasyns. And if a man aske of what Paradise they meane, they say it is a place of delytes, where a man shall finde all maner of fruites at all times, and waters, and riuers running with milke & Hony, wine and freshe water, and they shall haue faire houses & good as they haue deserued, and those houses are made of precious stones, gold and syluer, & euery man shall haue ten wiues and all maydens, & he shall euery day once haue to doe with them, and shall euermore be maidens. Also they speake often, & beleue of the virgin Mary, and tell of the incarnation, that Mary was learned of Aungels, and that Gabriel sayd to hir that she was chosen before all other from the beginning of the world, and that wytnesseth well their booke, & Gabriell tolde hir of the incarnation of Jesu Christ, and that she shoulde conceiue and beare a childe and they saye that Christ was a holy prophet in word and dede, and also mekc and rightwise to all men, and without any blame worthy: and they saye that when the Aungell tolde to hir of the incarnation, she hadde great dread, for she was righte younge, and there was one in that countrey that medled with sorcery, that men called Tabyna, that with enchauntements could make him lyke an Aungell, and he went often and lay with maidens, and therefore was Mary the more aferde of the Aungell, and thought in hir mynde that it had bene Tabina that went to maydens, and she conjured him that he should tell hir if he were the same Tabina, & the Aungell bad hir haue no dreade,

for he was for certayne a true messenger of Jesu Christ. Also theyr booke of Alkarou saith, that she had a child vnder a palme tree, than was she greatly ashamed and sayde that she woulde haue bene dead, as sone as hir chyld was borne, he spake and comforted hir and sayd. Ne timeas Maria. That is to saye. Be not a fraide Mary. And in many other places, sayth theyr booke Alkaron, that Jesu Christ spake as sone as he was borne, & the booke sayth that Jesu Christ was sent of almighty god to be ensample to all men, and that God shall deme all men, the good to heauen, and the wicked to hell, & that Jesu Christ is the best Prophete of all other, and nexte to God, and that he was a holy prophet, for he gaue to the blynde theyr sight, and heled Meselis, & rayled men, and went all quick to heauen, and if they may finde a boke with gospels, and namely (Euangelium angelus) they doe it great worship, they fast a moneth in the yere, & they eate but on the night, and they kepe them from theyr wyues, but they that are sike, are not constrayned to that. And that booke Alkaron speaketh of Jewes and sayth, they are wicked people for they will not beleue, that Jesu Christ is of god. And they say, that ỳ Jewes lye on our lady, and hir sonne Jesu Christ, saying that they did him not on the crosse, for Sarasyns beleue so nere our fayth, that they are lightly conuerted, whan men preach the law of Jesu Christ, and they saye that they wote well by theyr prophities, that theyr lawe of Machomet shall fayll as doth the law of Jewes, and that christen mens law shall last vnto the worlds ende. And if a man aske them wherein they beleue they saye that they beleue in god almightie, that is the maker of heauen and earth, and all other thyngs, and with-

out him is nothing done and at the day of Judgement whan euery man shal be rewarded after his deseruing, & that all things is soth that Christ said through the mouthes of his prophets.

Yet it treateth more of Machomet. Ca. xlv.

ALso Machomet hadde in his boke Alkaron, that euery man shoulde haue two wiues or three or foure, but now they take.ix. and as many lemmans as them liketh, and if any of their wiues doe amisse againe their husbandes, he may driue hir out of his house and take an other, but he must giue to hir part of his goodes. Also where men speake of the father, and the sonne, and holy ghost, they saye that they are three persons, but not one god, for their boke Alkaron speaketh not therof, nor of the trinitie, but they say that god spake or else he was dumb, and that god had a ghost, or else he were not aliue, & they say gods word hath great strength, and so saith their Alkaron, & they say that Abraham and Moyses were greatly in fauor with god, for they spake with him, & Machomet was right messenger of God and they haue many good articles of our faith, and some vnderstand the scriptures, profites, gospels, and the Bible, for they haue them written in their language, in this maner they knowe holy writ, but they vnderstande it not, but after the letter, and so do the Iewes, for they vnderstande it not, but after their letter ghostly, and therefore saith sainct Paule. Litiera occidit spūs autem viuificabit. That is to saye, Letter slieth, and ghost maketh quicke, and the Sarasins say ꝑ Iewes are wicked, for they kepe not ꝑ lawe

of

of Moyses the which he toke to them, & also chrysten men are yll, for they kepe not the commaundements of the gospels, that Jesu Christ sent vnto them, & therefore I shall tell you what the Soudan tolde me vpon a daye in his chamber, voiding out all other men, as Lordes, knightes: and other for he wolde speke with me in counsel, and than asked he me how christen men gouerned them in our countrey, and I answered him & sayd, right well thankes be to God, & he sayd secretly nay, for he sayd that our prestes made no force of gods seruice: for they shoulde giue good example to men, to doe well, and they giue yll example, and therefore whan the people sholde go on the holy daies to church to serue God they go to the tauerne to syn in glotony both day and nighte, and eate and drink as bestes, that wot not whan they haue ynough, and also chrysten men he syde, inforced them to fight togither, & eche to be gile other and they are so proude, that they wot not how they may cloth them, now short now long, now straite, now wyde, of all maner of fassions. They shoulde be symple, meke and softe, and doe theyr almes as Jesu Christe dyd, in whome they beleue, and he sayde they are so couetouse, that for a lyttle money they sell theyr children theyr systers and theyr wyues, & one taketh an other mans wife, and none holdeth his fayth to other therefor sayde he, for theyr sinnes hath God giuen these landes to our handes, and not through our strength, but all for your sinnes. For we wot well, that when that ye serue well your god, that he wyll helpe you, so that no man shal winne of you if that ye serue your god as ye oughte to doe, but while they lyue so sinfully as they doe, we haue no dread on them, for theyr God

shall not helpe them. And then I asked him, how that he knew the state of christen men in that maner, & he sayde that he knewe well both of lordes and of commons, by his messengers which he sent through al the countryes as it were marchants with precious stones, & other marchandise to know the maner of euery countrey. And then he did call againe all the lordes into his chamber to vs & then shewed he vnto me. iiii. persons that were great lordes of that countrey, that shewed vnto me the maner of my countrey, and of all christendome, as though they had bene men borne in the same parties, and they speake french right well & the Soudain also, & then I had great marauile of this slaunder of our faith, and so they that should bee turned by our good examples to the fayth of Jesu Christe, they are drawen away through our euyl liuing, & therefore it is no wonder if that they call vs euyll, for they saye soth, but the Sarasins are true for they kepe truely the commaundements of their Alkeron the god sent them by his messenger Macomet, to whome they say, that Gabryell the Aungell spake often and tolde to him the will of God.

Of the byrth of Machomet. Ca. xlvi.

AND ye shall vnderstand ẏ Machomet was borne in Araby: and he was first a pore deruyl & kepte horse & went after marchaundise. And so he came once into Egipt with marchaundise, & Egipt was the same tyme christen, & their was a chappell besyde Araby, & there was an hermite, & when he came to the chapell ẏ was but a lyttle house & a lowe, as sone as he entred, it began to be as great as it were of a palas gate,

and

and that was the first miracle that the Saralins saye that he did in his youth. After began Machomet to be wise and rich, and became a great Astronomer, and sithen was he keper of the lande of the prince Cozodan, and gouernd it full well, in such maner that when the prince was dead he maryed the lady ꝑ men call Quadryge. And Machomet fell often in the falling euill, wherefore the lady was wroth that she had taken him vnto hir husband, & he made hir to vnderstande that euery tyme that he fell so, he said that Gabriel the aungell spake to him, and for the great brightnesse of the Aungel he fell downe. This Machomet raigned in Araby, the yeare of our Lord. vi. hundred and. xx. and he was of the kinde of Ismael that was Abrahams son, that he gat of Agar, and other are called Saralins of Sara, but some are called Moabites, and some Amonites, after two sonnes of Loth. And also Machomet loued well a good man an hermite that dwelled in the wildernesse a myle from mounte Sinay in the way as men go from Araby to Caldee, and a dayes iourney fro the sea where marchaunts of Venice come, and Machomet went so often to this hermyte that all his men were wroth, for he harde gladly the hermit preach, and his men did walke all the night, and his men thought they would this hermyte were dead. So it befell on a night that Machomet was full dronken of good wine, and he fell in a slepe, and his men toke Machomets sworde out of his sheath whyles he lay and slept, and therewith they slew the Hermit, and afterwarde they put vp the sword againe all bloudy, and vpon the morow when that he founde the Hermite thus dead, he was in his mynde verye angry and right wroth, and

would haue done his men vnto the death, but they all with one accorde, and with one will sayde that he himselfe hadde slaine hym whan he was dronken, and they shewed his owne sword all bluddy, & than he beleued that they sayde soth, & than cursed the wine & all those that dranke it. And therefore Saralins that are deuout drinke no wine openly, elles they should be repreued but they drinke good beuerage & sweete & nourishing that is made of Calamelles, and thereof is suger made.

And it befel sometime, þ christen men became saralins, either through pouertie, simplenelle, or wickednelle, & therefore theyr Archbishop whan he receiued thē sayd thus, Laeles ella machomet roses ella. That is to say. There is no god but one, and Machomet his messengere. And sithen I haue told you a part of theyr law, and of their customes, now I shall tell you of theyr letters that they haue with their names.

First they haue for Almoy, be that þ for b, cathi c, ephoti

ephoti for d. delphoy e. forthy f. garophin g. hechū h. iocchi i. kathi k. lothun l. malach m. nahalgt n. orthy o. chozixi p. zoth, it q. ruchelat r. routhi s. solathy t. chotimus v. yzithom x. mazot z. zalepin &. ioheten cō. these are the names. These foure letters haue they yet more for diuersitie of their language, for as muche as they speake so in their thzotes, as we haue in our language, & speake in England. Two letters may they then haue in theyr A.B.C. That is to say y. &. the which are called thorne and zowr.

Of the yles and diuers maner of people, and of maruaylous beastes. Ca. xlviii.

AND sithen I haue deuised before of the holy land and countreys there about, and many wayes thether, and to mount Synay, and to Babilon, and diuers other places which I haue spoken of. Now will I tell & speake of iles and of diuers bestes, and diuers folke and coūtreys that be departed by the flouds that come out of paradise terrestre. For Mesopotanie and the kingdome of Calde and Araby are betwene two floddes, Tigre and Eufrate, and the kingedome of Media and Perce are betwene two flouds Tigre and Nyle, & the kingedome of Surrey, Palestine, and Femines are betwene Eufrate and the sea Mediterraan, it is of length from Marroch on the sea of Spaine, vnto the great sea, and so lasteth it beyonde Constantinople three M. & xx. myle of Lombardy, & to the Occean sea. In Inde is the kingdome of Sichem, that is all closed among hils, and beside Sichem is the lande of Amazony, wherein dwell none but women.

And thereby is the kingdome of Albany, which is a great lande & it is called so bicause that men are more whiter there than in other places, & in this countrey are great houndes and stronge, so that they ouercome Lions and sleay them. And ye shall vnderstand that to those countreys are many iles & landes, of the which were to long to tel, but of some I wil speake more plainly afterwarde.

Of the hauen Gene, for to go by the sea into diuers countreys. Ca. xlviii.

For he that wyll goe to Tartary, Percy, Caldee, or Inde, he entreth the sea at Gene or at Uenyce, or at any other hauen, and so palleth by the sea, and ariueth at Topasond, that is a good citie, that sometime men called the hauen of bridge, and there is the hauen of Perce, of Medes, and of other marches. In thys citie lieth saint Athanasius, that was bishop of Alexandry that made the Psalme, Quicumq; vult saluus esse.

This

This man was a great doctour of diuinitie, and of the godheade, he was accused vnto the Pope of Rome that he was an heritike, and the pope sent for hym and put him in prison, and while he was in that prison, he made this Psalme and sent it vnto the Pope, & sayde if that he were an heryticke, then was that hereste, for ỳ was his faith & his belefe: and when the Pope saw that he had sayde therein was all our faith, then anon he did deliuer him out of prison, and he commaunded that Psalme to be sayd euery day at prime, & so he held Athanasius for a good christen man, but he would neuer after goe to his bishoprych for they accused him of hereste. Topasond was some tyme holden of the Emperour of Constantinople, but a great man that he sent to help that countrey against the Turkes, did holde it to him selfe, & called him self Emperour of Topasonde.

And from thence men go through lyttle Armony, & in that countrey is an olde castell that is on a roch, ỳ men

 call

call the castell of Spirys, & there men finde an hawke sitting vpon a perch right well made, & a faire lady of Fayry that kepeth it, and he that will wake this same hauke seuen days and seuen nighes, and some say that it is not but three days & three nightes alone without any company and without slepe, this faire ladie shall come vnto him at the.vii. dayes or three dayes ende, & shall graunte vnto him the first thing that he wil aske of worldly things and that hath often ben proued. And so vppon a time it befell that a man which that tyme was kinge of Armonye that was a righte doughty man waked vppon a tyme, and at the seuen dayes ende the lady came to him and bad him aske what he wold, for he had wel done his deuoure, and the king aunswered and sayde that he was a great lorde and in good peace, and he was riche, so that he would aske nothing but all onely the body of the fayre lady, or to haue his will of hir. Then this fayre lady aunswerd & sayde vnto him, that he was a foole, for he wist not what he asked for he might not haue hir, for he shoulde not haue asked hir but worldely thinges, and she was not worldly. And the king sayde he woulde nought else, and she sayd sith he would aske nought else, she should graunt him three thinges and all that came after hym, and sayde vnto him. Sir kinge you shall haue warre without peace vnto the.iv. degree, and you shall bee in subiection of your enimies, and you shall haue greate nede of good and cattell, and sithen that tyme all the kynges of Armonye haue bene in warre and nedefull, and vnder tribute of the Saracyns. Also a poore mannes sonne as he waked on a tyme, and asked the lady that he might be ryche and happy in marchaundise

and

and the ladye graunted him, but she sayde to him that he hadde asked his vndoynge for great pryde that he shoulde haue thereof. And this man became so greate a marchaunte bothe by sea and by lande, that he was so riche that he knew not the thousande parte of hys goods. Also a knight of the Templers waked likewise and whan he had done, he desired to haue a purse full of golde, and what soeuer he tooke thereof it shoulde euer be full againe, and the ladye graunted it hym, but she tolde him that hee had desyred his destruction for great mystrowing that hee shoulde haue of the same purse, and so it befell. But he that shal wake hath great nede for to kepe him from slepe, for if he sleepe he is lost that he shall neuer bee sene, but that is not the righte way, but for the merualle. And from Topasonde men go to great Armony to a Citie that men call Artyzon that was wont to be a good Citie, but Turkes haue destroyed it, for there neyther groweth no wyne nor it fruyt. From thys Artyzon men go to an hyll that is called Sabillacol, & there nere is an other hil that men call Arath, but the Iewes call it Thano where Archa Noe rested after the diluuie, & yet it is on that hyll, a man may se it from ferre in cleare wether, & the hilles be .xii. myle of height & some saye they haue bene there & put theyr fingers in the holes where the fende went out whan Noe sayde in this maner of wyse. Benedicite. But they note well for none may go on that hyll for snowe that is alwaye vppon that hyll bothe wynter and somer that no man may go vp and neuer yode syth Noe was, but a Monke through the grace of God brought a planke that yet is at the Abbay at the hyll foote, and he had great desyre to go vppon that hyll,

and

and afoyted him thereto, & when he was at the thyrde part vpwarde he was so wery that he might no further, and he rested him & slept, & when he was a wake he was downe at the hyll fote, and then prayed he to God deuoutly that he would suffer him to go vpon the hill, & the Iungell sayd that he should go vpon the hil, and so he dyd, and since that tyme no man came there. And therefore men shoulde not beleue such wordes.

And from thence men go to a citie that men call Tauryo, and that is a fayre Citie & good. Beside that Citie is an hyll of salte, and thereof euery man taketh what he wyll, and there dwelled many Christen men vnder tribute of the Saracyns. From thence men go through many Cities, townes, and Castels towarde Inde, and then come to a Citie that men call Tallage that is a fayre Citie, and in that citie is aboundance of corne, wynes, and all maner of goods, and there met the three kynges togither that wente to make theyr offeryng to our Lord in Bethleem. From that Citie

men

men go to a citie that men call Cardadago, and paynims say ꝑ christen men may not dwell there, but they dye sone, and they know not the cause. And from thece men go through many countries, cities, & townes, that it were to long to tell, and to the citie of Carnaa, that was wont to bee so great, that the wall about was of xxb. myle, the wall sheweth yet, but it is not inhabited now with men, and there endeth the land of the Emperour of Perce.

Of the countrey of Iob, and of the kingedome of Caldee. Ca. xiii.

On the other side of the citie of Carnaa men enter into the land of Iob, that is a good lande & great plentie of all fruites, & men call that land of Suere. In this lande is the citie of Thomar. Iob was a Paynim & also he was Esaus son, & he helde that lande as prince thereof, & he was so riche that he knew

the hondreth parte of his good, and after his powertie god made him richer than euer he was before, for after he was kinge of Idumea after the death of king Esau, & whan he was king he was called Job, and in that kingdome he liued a C. yere and.lxx. so that he was of age whan he dyed.CC.yeare and.xlviii. And in thys lande of Job is no defaute of nothing that is nedefull to mans body. There are hilles where men finde manna, and manna is called Aungels bread that is a whit thing right sweete, & much sweter than suger or hony, and that commeth of the dew of heanen that falleth on the herbes, and there it congeled and waxed white and men doe it in medicines for riche men.

This lande marcheth to the lande of Caldee that is a great land, & there is full faire folke & well apparailed, & they go richly araied with cloth of gold & with perls & other precious stones. But the women are right foule & euill clad & go bare fote & bere an ill cote large, wide, and short, vnto their knees, and haue long sleues down

to

to the fote, & they haue great blacke here long hanging about theyr shoulders & they are right foule for to loke vpon that I dare not tell it all bicauſe that I am wor-thy for to haue a great reward for my praiſing of them. In this lande of Caldee aforeſayde is a citie that men call Hur, and in ỹ citie was Abraham ỹ patriark born.

Of the kingedome of Amaſony where as dwelleth none but women. Ca. l.

After the lande of Caldee is the lande of Imaſony that is a land where is no man but all women as men ſay, for they will ſuffer no man to lyue among them nor to haue lordeſhippe ouer them. For ſometyme was a kinge in that lande and men were dwelling there as did in other countreys and had wiues, & it befell that the kynge had great warre with them of Scythy, he was called Colopius and hee was ſlaine in batail

batail and all the good blonde of his lande. And this queene whan she herd that a other ladies of that land that the king and the lords were slaine, they gathered them to gither and killed all the men that were lefte in their land among them, and sithen that tyme dwelled no man among them. And whan they will haue any man to lye by them, they sende for them in a countrey that is nere their lande, and the men come and are ther viii. dayes or as the woman lyketh, and than go they againe, and if they haue men children they sende them to their fathers when they can eate and go, and if they haue maide chyldren they kepe them, and if they bee of gentill blond they brene the lefte pappe away for bearing of a shelde, and if they be of litle blond they brene the ryght pappe away for shoting. For those women of that countrey are good warriours and are often in soudy with other lordes, and the queene of that lande gouerneth well that lande, this lande is all enuironed with water. Beside Amasony is the lande of Termagute that is a good lande, and profitable, and for goodnesse of that lande king Alexander did make a citie ther that men call Alexandry.

Of the lande of Ethiope. Ca. ii.

ON the other side of Calde toward the south side is Ethyope a great lande. In this lande on the south are the folke right blacke. In that side is a well that on the day the water is so colde that no man may drinke therof, & on the night it is so hote that no man may suffer to put his hand in it. In this lande the ryuers, and all the waters are troubloys and somedele

salte

salte for the great hete, and men of ꝑ lande are lightly drunken & haue little appetite to meate, and they haue comonly the fire of body, and they lyue not long.

In Ethiope are such men that haue but one foote, and they go in fast ꝑ it is a great wonnall, & the [illegible] sote that the shadow thereof couereth ꝑ body from [illegible]

bataill and all the good blonde of his lande. And this queene whan she herd that a other ladies of that land that the king and the lords were slaine, they gathered them to gither and killed all the men that were lefte in their land among them, and sithen that tyme dwelled no man among them. And whan they will haue any man to lye by them, they sende for them in a countrey that is nere theyr lande, and the men come and are ther viii. dayes or as the woman lyketh, and than go they againe, and if they haue men children they sende them to theyr fathers when they can eate and go, and if they haue maide chyldren they kepe them, and if they bee of gentill blond they biene the lefte pappe away for bearing of a shelde, and if they be of little blond they biene the ryght pappe away for shoting. For those women of that countrey are good warriours and are often in soudy with other lordes, and the queene of that lande gouerneth well that lande, this lande is all enuironed with water. Beside Amasony is the lande of Termagute that is a good lande, and profitable, and for goodnesse of that lande king Alexander did make a citie ther that men call Alexandry.

Of the lande of Ethiope. Ca. li.

On the other side of Calde toward the south side is Ethyope a great lande. In this lande on the south are the folke right blacke. In that side is a well that on the day the water is so colde that no man may drinke therof, & on the night it is so hote that no man may suffer to put his hand in it. In this lande the riuers, and all the waters are troubious and somedele salte

salte for the great hete, and men of ꝑ lande are lightly dronken & haue little appetite to meate, and they haue comonly the fire of body, and they lyue not long.

In Ethiope are such men that haue but one foote, and they go so fast ꝑ it is a great marvaill, & that is a large fote that the shadow thereof coueretb ꝑ body from son

or rayne whan the lye vppon their backes, and whan their children be first borne they loke like russet, and whan they waxe olde than they be all blacke. In Ethiope is the land of Saba, of the which on of the three kings that sought our Lorde at Bethleem was king.

Of Inde the more, & Inde the lesse, & of diamonds, and small people & other things. Ca. lii.

From Ethyope men go into that ynde throughe many dyuerse countreys, & it is called Inde the more, & it is departed in three parties, that is to say, Inde the more that is a full hote lande, & inde the lesse is a temperate land, and the thyrd part that is toward the North, there is it righe cold, so that for great colde, frost & yce, the water becommeth Cristal, & vpon that groweth the good Diamondes ẏ is like a trouble colour, & that Diamonde is so hard that no man may breake it. Other Diamonds men finde in Araby that are not so good for they are more softer, & some are in Cipres, & in Macedony men finde also diamondes, but the best are in Inde, & some are founde many times in Amasse that cometh oute where men fynde golde from the myne whan men breake the masse in pyeces, and sometyme men finde some of greatnesse of a pese, and some lesse, and those are as harde as those of Inde, and all if it be that men fynde good Dyamondes in Inde vpon the Roch of Crystall. Also menne finde good dyamondes vpon the Roch of Adamande in the sea, and on hilles as it were hayfest noutes, and they are all square and poynted at theyr owne kynde, and they growe bothe togither, male and semase, and are norysshed

shed with the dewe of heauen, and they engendre co-
meily and bering forth smal children that multiply and
growe all the yeare. I haue many times assayed that if
a man kepe them with a lyttle of the roche, an wette
them with many dewes oft times they shal grow euer-
ry yeare, and the small shall ware greate, and a manne
shall bere the Diamonde in his left side, and than is it
of more vertue, for the strength of theyr growing is to-
warde the North, that is on the lefte side as men of
those countreys say. To him that bereth the diamond
vpon him it giueth him hardinesse, it kepeth his lims
of his body, it giueth victory of enimies if a mans
cause be ryght, and hym that bereth it in good will, it
kepeth him from stryfe, from ryote, ill dreames, and sor-
ceryes, and enchauntements. Also no wylde beste shall
greue him nor assaile him. And also the Dyamonde
shoulde be giuen freely without couetyse and bying, &
than it is of more vertue, it healeth him that is luna-
tyke and he that is trauailed with a diuell, and if be-
nym or poyson be brought in the presence of the Dia-
monde as soone it moysteth and beginneth to sweate,
and men may well polyce them to make men beleue
that they may not be polyshed. But men may assaye
them well in this maner, fyrst cut with them in diuerse
precious stones, as Saphyrs or other vppon crystall,
and than men take a stone that is called Adamande lay
a nedell before that Adamande and if the Adamande
be good and vertuous the Adamaunde draweth not
the nedell to him whiles the Diamonde is there.
And this is the prose that they make beyonde the sea.
But it falleth sometime that the good diamond loseth
his vertue through him that bereth it, and therefore it

is nedefull for to make it to recouer his vertue againe, or else it is lyttle of value.

Of diuerse kingdoums, and yles of the lande of Inde. Cap. lxii.

MAny diuerse countreys & kingdoms are in Inde, and it is called Inde of a riuer that runneth thorough it which is called Inde also, & there are many precious stones in that riuer Inde. And in that ryuer men finde Eles of xxv. foote long, & men dwell nere that riuer are of euill colour, & lowe & greene. In Inde is more than fyue thousand yles that men dwell in good & great, beside those that men dwel not in, and in eche one of those is great plenty of cities, & mythe people, for men of Inde are of that condicion that they passe not out of their lande commonly, for they dwell vnder a planet that is called Saturne, and that planet maketh his course by the xii. Signes in xxx. yeere.

and

and the Mone passeth through the .xii. signes in a moneth and for that Saturne is of so late steryng, therefore men that dwell vnder him, & in that clymate haue no good will to be much steryng aboute. And in our countrey is it contrary, for we are in a climate that is of the mone, and of light stering and that is the planet of way, & therefore it giueth vs will to much mouing & steryng and to go into diuerse countreys of the world, for it goeth about the worlde more lyghtly than any other planet dothe. Also men passe through Inde by many countreys vnto the great Ocean sea. And than they fynde the yle of Hermes where marchauntes of Venis and of Gene and of other diuerse partes of christendome come for to by theyr marchaundise, but it is so warme there in that Ile ẏ mens membres hange downe to theyr shankes for the great dissoluing of the body. And men of that countrey that know that maner doe bynde them vp full strayte, and anoynte them with oyntmentes made therefore for to holde them vp or els they might not lyue.

In this lande men and women lye all naked in the ryuers and waters, from vndren or heate of the day vntil it be past none, and they lye all in the water with the face for the great heat that is there, and the women be not ashamed for the men. In this yle are the ships without nayles of yron or bond for roches of Adamand that are in the sea would draw shippes to them. From this yle men go by the sea to the yle of Lana where is great plenty of corne, and the king of this yle was sometime so mighty, that he held war against king Alexander with great strength. men of this yle haue many maner of beleues and faithe, and haue also diuerse lawes, for some do worship to the Sunne, some the fyre, some the trees, some the serpents or any other thinge that they fyrst meete in the morning, and some doe worship simulacres and Idoles, but betwene symulacres and ydoles is no differece, and that is to vnderstande ymages made to what lykenesse of thing that man may inuent, for some ymage hath an head lyke an Oxe, and

some

some haue three or foure hedds, on of a man or an hors or Oxe or any other best that no man hath seene. And ye shall vnderstand that they that worship symulacres they worship the as for worthy men that were sometime, as Hercules, and other that dyd many mervayles in theyr tymes. For they saye they know well that they are not god of kynde that made all thinges, but that they are wel with god for the mervayles that they dyd, and therefore they worship them. And so say they of the Sonne, for it chaungeth oft tymes, for it giueth sometime great heate for to nourysh all thinges on earth, a bicause it is of so great profyte they knowe well that it is not god but it is well with God, a that god loueth it more than any other thyng, and for this cause they worshippe it.

And also they saye theyr reasons of other planettes, and of fyre also for it is profitable and nedefull. And of ydolles they saye that the Oxe is the holyest that they may finde here in earth, and more profitable than any other for he doth much good and none yll, and they knowe well that it maye not bee without the speciall grace of God, and therefore they make theyr god of an Oxe the one halfe, and the other halfe a man for man is the fairest, and the best creature of the worlde. And they doe worship to serpentes, and other beastes that they fyrste meete with in the morninge, and namelye those bestes that haue good meting after whoune they speake well all the day after, the which they haue proued of long time, a therefore they say that this meting commeth of gods grace, and therefore they doe make ymages lyke vnto those things that they may worship them before they meete any thinges else.

And there are some chriſten men that ſay that some beſtes are better for to mete than some, for hares, ſwine, and other beſtes are ill to mete firſte as they ſaye. In this yle of Cana is many wilde beſtes, & cattes in that countrey are as great as houndes here, and they take them with maſtifes, for cattes may not take them. Frō thence men come to a citie that men call Satchys, and it is a faire and a good citie and there dwell many chriſten men of gods faith, and there be men of relygion. From thence men come to the land of Lombe, & in that lande groweth peper in a foreſt that men call Comber & it groweth in none other place more in all the worlde than in that foreſt, and that foreſt is well .l. daies iourney, and there by the lande of Lombe is the Citte of Polomes, and vnder that Citte is an hyll that men call Polombe, and thereof taketh the citie his name. And ſo at the fote of the ſame hill is a right faire and a clere well, that hath a full good and ſweete ſauour and it ſmelleth of all maner ſortes of ſpyces. And alſo

at

at eche houre of the daye it chaungeth his sauour di-
uersly, and who so drinketh thries on the daye of that
well, hee is made hole of all maner sickenesse that he
hath, I haue sometime dronke of that well, and me
thinketh yet that I fare the better, some call it the wel
of youth, for they that drinke thereof seme to be yong
alway, and liue without great sickenesse, and they saye
this well, cometh fro Paradise terrestre, for it is so ver-
tuous, and in this lande groweth ginger, and thether
come many good marchauntes for spyces. In this
countrey men worship the Oxe for his great simplenes
and meekenesse, and the profite that is in him, for they
make the Oxe to trauaile. vi. or. vii. yere and than men
do eate him. And the king of that land hath euermore
one Oxe with hym, and he that kepeth him euery day
taketh hys fees for the keping. And also euery daye he
gathereth his dryne, and his donge in a vessell of gold,
and bereth it to the prelate that they call Archt porta
papaton, and the prelate bereth it to the king, and ma-
keth therevpon a great blessing and than the king put-
teth his hande therein, and they call it gaule, and hee
anoynteth his fronte, and his breste therewith, and
they doe it great worship, and saye he shall be fulfilled
with the vertu of the Oxe before sayde, and that he is
halowed through vertue of that holy thinge as they
saye. And whan the kinge hath thus done, than doe it
other lordes, and after them other men after theyre de-
gree if they may haue any of the remenaunt.

In thys countrey theyr ydoles are half men and halfe
Oxe, as the figure sheweth in the seconde leafe here be-
fore, and out of these ydolles the wycked goost speak-
eth vnto them, and giueth them aunswere of what

thing that they aske him, and before these ydoles they many times sleay theyr children and sprinkle the blood on the ydoles, & so make they sacrifice. And if any man die in that countrey they brene them in tokening of penaunce that he should suffer no penance if he were layd in the earth for eating of wormes. And if his wife haue no children than they burne hir with him, & they saye that it is good reason that she keepe him company in the other world as she dyd in this, & if she haue children she may liue with them & she will, & if the wyfe dye before she shalbe burnt & hir husbande also if he will. In this countrey groweth good wine, & women drink wine & men none, & women shaue theyr berds, & not men.

Of the kingdome of Nabaron. Ca. liii.

From this lande men go many iourneys to a countrey that men call Nabaron, & this is a greate kingdome, therein is many fayre cities & townes. In this lande lyeth saincte Thomas in a fayre tombe

in fleshe

in flesh and bones, in the Citie of Calamy, and the arme and the hande that hee put in our Lordes syde after his resurrection, when Christ sayde vnto hym, Noli esse incredulus sed fidelis. That is to saye, Be not of vaine hope but beleue, that same hande lyeth yet without the toumbe bare, and with this hande they giue theyr domes in that countrey, to wete who saith righte and who doeth not, for if any stryfe be betweene two parties they write their names & put them into the hand, and than incontinently the hande calleth awaye the byll of him that hath wronge, and holdeth the other still that hathe righte, and therefore they come from farre countreys to haue Iudgementes of causes that are in doubte.

In this Church of saint Thomas, is a great image ỹ is a symulacre, & it is richly beset with precious stones & perles, to that image men come in pilgrimage from farre countreys with great deuocion, as christen men go to saint Iames, & there come some pilgrims ỹ beare sharp knives in theyr hands, & as they go by the waye they shere theyr shankes & thyghes, that the blonde may come out for the loue of that ydoll, and they saye, that he is holy that will dye for that ydols sake. And there is some that for the time that they go out of their houses at eche third pace they knele till that they come to this ydole. And whan they come there, they haue ensence or such other thing for to ensence the ydole, as we would do to gods body. And there before that minster or church of this ydol, is a riuer full of water, & in that riuer pilgrims cast gold, siluer, perles, & other precious stones without number, in stede of offrings, and therefore whan as ỹ maister of the minster hath any neede of

of helping, as sone they go to that ryuer, & take there out as much as they haue nede to helping of ꝑ minster. And ye shall vnderstande whan that any greate festes come of ꝑ Idol as the dedication day of the church or of the throning of the Idol, all the countrey there about assemble them there togither, & than men set this Idoll with great reuerence & worship in a chaire well dressed with cloth of gold, & other tapistry, and so they carry him with great reuerence and worship, rounde about the citie, and before the chaire goeth firste in procession all the maidens of the countrey two & two together, & so after them go the pilgrimes that are come fro far countreys of the which pilgrims some fall downe before the chaire, & letteth all go ouer them and so are they slaine, and some haue they armes broken, & leggs and this they doe for lone of the Idol, and they beleue the more paine that they suffer here for their Idol the more ioy shall they haue in ꝑ other world, & a man shall finde few christen men will suffer so much penaunce for

our

our lordes sake as they do for the ydoll. And nighe be fore the chaire go all the mynstrels of the countrey: as it were without nomber with many diuers melodyes.

And whan they are come againe to the church they sette vp the ydol againe in his throne, and for worship of the ydoll two or three are slaine with sharpe kniues shith their good will. And also a man thinketh in our countrey that he hath a great worshippe, and haue an holy man in his kyn. Lykewise they saye that those that are there slayne are holye men and sayntes & they are written in their letany, & whan they are thus dead their frendes brene theyr bodies & they take the ashes, and those are kepte as relykes, and they say it is an holy thing, and that they haue doubte of no perill whan they haue of those ashes.

Of a great countrey called Lamory, where the people go all naked, & other things. Ca. lv.

FRom this countrey .lii. iourneys is a countrey that men call Lamory, and in that lande is great heate, and it is the custome there, that men and women go al naked and they scorne all them that are clade, for they say that God made Adam and Eue all naked, and that men shoulde haue no shame of that God made, & they beleue in the same God that made Adam and Eue and all the world, and there is no woman wedded but women are all common there, and they forsake no man. And they say that God commaunded to Adam & Eue, and all that come of them saying, Crescite & multiplicamini & repleti terram. That is to say in English. Encrease & multiply and fyll the earth, & no man may say there. This is my wife. No woman may say, this is my husbande. And whan they haue any children they giue them to whom they will of men that hath medled with them.

Also

Also the lande is all common, for euery man taketh what he will, for that one man hath in one yere now, an other man hath an other yeare. Also all the goods as corne beastes and all maner thing of that countrey are all in common. For there is nothing vnder locke, and as riche is one man as an other, but they haue an euill custome in eating of fleshe, for they eate gladlier mans fleshe than other. Neuerthelesse in that lande is habundaunce of corne, of fleshe, of fishe, of golde, of siluer, and of all maner of godds. And thether doeth the

marchauntes bringe their children for to sell, and those that are fatte they eate them, & those that be lean they kepe thē tyll they be fatte, & than are they eaten. And besyde this yle of Lamory, is an other yle that men call Somober, and is a good yle, men of that yle do marke them in the visage with an hot yron, bothe men & women for great nobilitie, & to be knowen from other, for they hold them selfe the worthiest of ye world

and

and they haue warre euermore with those men that are naked that I spake of before. Also there are many other ples and diuerse maner of men, of the which it were ouermuch for to speake of all.

Of the countrey and ple named Jana, which is a mighty lande. Cap. lvi.

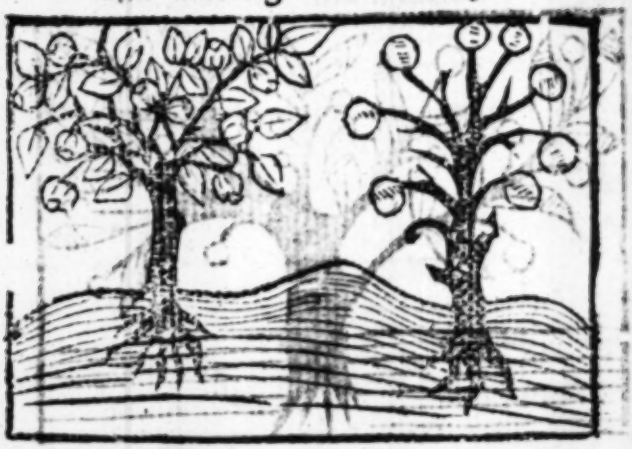
AND there is also a great ple that men call Jana, & the kinge of that countrey hath vnder him fiuen kinges, for he is a full mighty prince. In this ple groweth all maner of spices more plentyously than in any other places, as ginger, cloues, canell, nutmygge, and other, and ye shall vnderstande that the nutmygge beareth the maces, & of all thing therein is plenty saue wine. The king of this lande hath a riche palace, and the best that is in the worlde, for all the greces of his hall and chambres are all made one of gold, & an other of siluer, and all the walles arrayed with fine golde

and

and siluer, & in those plates are writtē storyes of knyghtes, and batayles, and the pauimente of the hall and chambres is of golde & siluer, and there is no man that woulde beleue this riches that is there except hee had sene it, and the kynge of this yle is so mightie, that he hath many times ouercom the great Caane of Cathay which is the myghtiest Emperour that is in all the worlde, for there is often warre amouge them, for the great Caane would make hym hold his land of him.

¶ Of the kingdome of Pathen or Palmasie, which is a goodly lande. Ca. lvii.

And for to go forth by the sea, there is an yle that is called Pater, and some call it Palmasie, for it is a great kingedome with many faire cities. In this lande groweth trees that beare meale, of whiche men make faire bread & white, & of good sauour, and it seemeth lyke as it were of wheate. And there be other trees



trees that beare venym, againe the which is no medecine but one, that is, to take of the leaues of the same tree and stampe them, and temper them with water, and drinke it, or else he shall dye sodainly, for Treacle may not helpe. And if you will know how this trees beare meale, I shall tell you, men hew with a hatchet aboute the rote of the tree by the earth, and they pierce him in many sundry places, and then commeth out a licoure the which they take in a vessell, and sette in the sonne and dry it, and when it is dry, they cary it vnto the mille to grynde, and so it is faire meale and white. Also hony, wyne, and venym are drawen out of other trees in the same maner, and they put it in vessels to keepe. In that yle is a dead sea, which is a water that hath no grounde, and if any thinge fall therein it shall neuer be founde, beside that sea groweth great canes, and vnder them rooces men fynde precious stones of great vertue, for he that beareth one of those stones vppon him, there maye no yron gerue him nor drawe

blood on hym, and therefore they ꝙ haue those stones fyght full hardely, for there may no quarell nor suche thing greue them, therfore they that knowe the maner make their quarell without yron, and so they slay them.

¶Of the kingedome of Talonach, the king thereof hath many wyues. Ca. lviii.

Then is there an other yle that men call Talonach that is a great lande, and plenteous of goods, & fyshes, as you shall hereafter heare.

And the king of the lande hath as many wiues as he will, a thousande & mo, and lyeth neuer by one of them but once, and that lande hath a maruayle that is in no other land, for all maner fyshes of the sea cometh there once a yeare, one after an other, and lyeth hym nere the lande, sometime on the lande, and so lye three dayes and men of that lande come thyther and take of them

what he will, and thane go those fysshes awaye and an other sorte commeth, and lyeth also three dayes and men take of them, and thus doe all maner of fysshes tyll all haue bene there, and menne haue taken what

they

they wyll. And menne wot not the cause why it is so. But they of that countrey saye, that those lyhes come so thyther to do worshyp to theyr king, for they saye he is the most worthiest king of the worlde for he hath so many wiues and geateth so many children of them. And that same kinge hath xiiii.M. Olyfauntes or mo, which be all tame, and they bee all fedde of the men of his countrey, for his pleasure because that he may haue them redy to his hande whan he hath any warre against any kyng or prince, and than he doth put vppon theyr backs castels & men of warre as the vse is of the lande, and lykewyse do other kyngs and princes there about.

¶ Of the ylande called Raso where men be hanged as sone as they be sicke. Ca.lii.

AND from this yle menne go vnto an other yle that men call Raso, and menne of this yle whan that

theyr frendes are sycke, & that they beleue surely that they shal dye, they take them & hange them vp al quick on a tree, and say it is better that brydes that are aungels of god eate them than wormes of the earth. Fro thence men go to an yle where the men are of ill kinde. for they nourishe hounder for to strangle men. And whan theyr frendes are sicke that they hope they shal dye then do those hounders strangle them for they wyll not that they dye a kyndly death for than shoulde they suffre to great paine as they say, & whan they are thus dead they eate theyr flesh for venison.

¶ Of the yland of Pelke wherein dwelleth euill people. Ca. lx.

From thence menne go through many yles by sea vnto an yle that men call Pelke, and there be full euyll people, for they haue none other delyte but for to fyght and slee men, for they drinke gladly mans blood

blood which blood they call good, and they that maye most sleay, is of moste name amonge them. And if two men there be at steyfe, and after bee made at one it behoueth them to drynke eyther others blood, or else the accorde is nought. From this yle men go to an yle that that is called Tracota where all men are as beastes,

and not reasonable, they dwell in caues, for they haue not wyt to make them houses, they eate adders & they speake not, but they make such a noyse as adders doe one to an other, and they make no force of ryches. but of a stone that hath forty colours, and it is called Traconyt after that yle, they know not the vertue thereof, but they couete it for the great fayrenes.

Of an yland named Macumeran, where as the people haue heads lyke houndes. Ca. xi.

From that yle menne go to an yle that is called Macumeran, whiche is a greate yle and a fayre and

the men & women of the cuntrey haue heads like houndes, they are reasonable & worship an oxe for their god they go all naked, but a little clothe before their priuie members, they are good men to fighte, & they beare a great target w which they couer all the body & a spere in their hande, & if they take any man in batayl, they send him to their king which is a great lord, & deuoute in his faith, for he hath about his necke on a cord thre hondred pearles great & orient, in manner of Pater noster, and as we saye Pater noster, and Aue maria, Right so ỳ king saith euery day three hundred prayers to his god before he eate, & he beareth also about his necke a ruby, orient, fine, & good, that is neer a foote & fiue fingers long. For whan they chuse their kyng they giue to him that Ruby to beare in his hande, and than they lead him riding about the citie, and than euer after are they subiecte to him, and therefore he beareth that Ruby alway about his necke, for yf he beare not the Ruby, they would no longer holde him for kynge.

The

The great Caane of Cathay hath much coueted this Ruby: but he might neuer haue it, neither for war nor for other cattell, and this kinge is a full true & a righte-

ous man, for men may go safely & suerely through his lande, & beare all þ he will, for there is no man so hardy to let them. And from thence men go to an Ile that is

called Silo, this ile is more then a hundred myle about, & there in be many serpēts which are great with yelow stripes, & they haue foure feete, with short leggs & great clawes, some be fiue fadome of length, & some of. viii. & some of. x. & some more and some lesse, & be called Cocodrylles, & there are also many wylde beasts & olyfants. Also in this yle & in many yles there about are many wyld geese with two heads, & there be also in ỹ countrey white lyons and many other dyuerse meruaylous beastes, & if I should tell all it should be to long.

Of a great yland called Dodyn, where are many diuerse men of euill conditions. Ca. lvii.

THan is there an other yle that men call Dodyn, and it is a great yle. In this yle are many diuerse maner of men, ỹ haue euyll maners, for the father eateth the son, & the son the father, the husband his wyfe and the wyfe hir husband. And if it so be that the father be sicke, or the mother, or any frend, the sonne goeth soone to the priest of the law & prayeth him that he wyl aske of the

of the ydole if his father shall dye of that sickenesse or not. And than the preste and the son kneele downe before the ydole deuoutly & asketh him, and he answereth to them, and if he say that he shall lyue, than they kepe him wel, and if he say that he shall dye, than commeth the preest with the son or with the wyfe or what friend that it be vnto him ꝑ is sycke, and they lay their handes ouer his mouth to stop his breath, & so they slee him, and than they smite all the body in to peces & praieth all his frendes for to come and eate of him that is dead, and they make a great feste thereof and haue many minstrels there, and eate him with great melody. And so whan they haue eaten al ꝑ flesh, than they take the bones and bury them all singing with great worship, and all those that are of his frendes that were not there at the eating of him haue great shame and vylany, so that they shal neuer more be taken as frendes

And the king of this yle is a great lord and mighty, &

he

he hath a king, & in one of these yles, and eche of them hath a king, and in one of these yles are men that haue but one eye, & that is in the middest of theyr front, and

they eate not but flesh & fiche all rawe. And in an other yle dwell men that haue no heads & theyr eyen are in theyr shoulders & theyr mouth is on theyr brest. In

an

an other yle are men that haue no head ne eyen, and their mouth is in their shoulders. And in an other yle are men that haue flatte faces without nose und with out eyen, but they haue two small round holes in stede of eyen, and they haue a flatte mouth without lippes. And in that yle are men also that haue their faces all flat without eyen, without mouth, and without nose, but they haue their eyen and their mouth behinde on their shoulders. And in an other yle are foule men

that haue the lippes aboute the mouth so greate that when they sleepe in the sonne, they couer all their face with the lippe. And in an other yle are lyttle men as dwarfes, and haue no mouth but a lytle rounde hole & through that hole they eate their meat with a pipe, & they haue no tongue, & they speake not but they blow & whistle, and so make signes one to an other. And in an other yle are men with hanging eares vnto to their shoulders. And in an other yle are wild men with hanging eares, & haue feete lyke an hors & they run fast, &

they

they take wild beastes and eate them. And in an other yle are men that go on theyr handes & feete lyke beasts, & are all rough and will leape vpon a tree like cattes, or apes. And in an other yle are men that go euer vppon theyr knees meruaylolly and haue on euerye foote viii.

totes, And in an other yle is folke that is bothe men & women & haue membres of bothe for to engender with and whan they will they vse bothe one time. and the other an other time, & they geate chyldren whan they vse the mēbre of man, & they beare children whan they vse the member of women many other maner of folke bee in the sea in yles there about of whome it were to longe to tell all.

¶ Of the kingedome named Mancy which is the best kingedome of the worlde. Ca. lxiii.

TO go from this yle toward the east many Iourneis a man shall finde a kingedome that is called Mancy & this is in Inde the more, & it is ẏ most delectable

delectable and plenty of goods of all the worlde. In this lande dwell christen men and sarasins, for it is a great land, and therein are .ii. .M. great cities & many other townes. In this lande no man goeth a begging for there is no poore man, and there men haue beardes of heare as it were cattes. In this lande are faire women, and therefore some men call that lande Albany, for the white folke, and there is a Citie that men call Latonim and is more then Paris, and in that land are birdes twise greater then they be here, and there is all maner of vytayles good cheape. In this countrey are whyte hennes, and they beare no feathers but woll as

shepe doe in our lande, and women of that countrey that are wedded beare crownes vppon their heads, that they may be knowne by. In this countrey they take a beast that is called Loyzes, and they keepe it to goe in to waters or ryuers, and straighte waye he bringeth out of the water great fishes, and thus they take fishe as longe as they will, and as them nedeth.

From

Fro this citie men go by many iourneys to an other citie that is called Callay, that is the fayrest citie of the worlde, and that citie is fifty myle about, and there is in that citie mo then .xii. principall gates without. Fro thence within three myle is an other great Citie, and within this citie are moze then .xii. thousand bridges, and vpon eche bridge is a stronge toure where the kepers dwell to kepe it againste the great Caane, for it marcheth on his land, and on one side of the citie runneth a great riuer, and there dwel christen men & other for it is a good countrey & plentious, & there groweth right good wine, in this noble citie the king of Manzy was wont to dwell, and there dwell religious men, as fryers. And men go vpon the riuer till they come to an Abbey of Monkes a lyttle fro the citie, & in ꝑ Abbey is a great gardeine, and therein is many maner of trees of diuers fruites, in that gardein are diuers kindes of beastes, as Baboyns, Apes, Marmosets and other, & when the couent haue eaten a monke taketh the reliefe and beareth it into the gardein, & smiteth once with a bell of siluer which he holdeth in his hand, and anone come out these bestes that I speake of and many moe nere .ii. or .iii. thousand, and he giueth them to eate of faire vessels of siluer, & when they haue eaten he smyteth the bell againe and they go away, and the monke sayth that those beasts are soules of men that are dead and those beastes that are fayre are soules of Lordes, and other rich men, and those that are foule beasts are soules of other cõmons, and I asked thẽ if it had not ben better to giue that relefe to poze men, & they sayde there is no poze men in ꝑ coũtrey and if there were yet were it moze almes to giue it to those soules ꝑ suffer

there

there their penaunce & may go no farther to get their meat, the to men that haue wit & may trauail for their meat. Then come men to a citie ỳ is called Chibens, & there was the first sege of the king of Nancy. In this citie are.iv. brydges of stone as fayre as they may be.

¶Of the land of Pygmen, wherein dwell but smal people of three spanne long. Ca.lviii

When men passe from that Citie of Chibens, they passe ouer a great riuer of freshe water, and it is nere.iiii. mile brode, & then men enter into the lande of the great Caan. This riuer goeth through the land of Pigmens, and there men are of little stature, for they are but three span long, and they are right fayre bothe men and women, though they bee little, and they are wedded when they are passe a yere olde, and they liue but.viii.yeare, and he that liueth.viiii. yeare is holden right olde, and these small men are the best workemen in syike and of cotton in all maner of thing that are in the worlde, and these smal men trauail not nor tyl land but they haue amonge the great men as we are to trauaill for them, & they haue great scorne of those great men, as we would haue of giaunts or of them if they were among vs.

¶Of the citie of Yenke where a great nauy is. Ca.lix.

From this land men go through many countreys cities & townes, till they come to a citie that men call Yenke. In that citie is a great many of ships and they are as white as snow of the kind of the wod

that they are made of, & they are made as it were great houses with halles and chambres & other easments.

Of the land named Cathay and of the great riches thereof. Ca. lvi.

AND from thence men go vppon a riuer that men call Cereimosan, and this Riuer goeth throughe Cathay & doth many times harme when it wareth great. Cathay is a faire coūtrey & rich, ful of goods and marchandises, thether come marchauntes euerye yeare for to fetch spices and other marchandises more cōmonly then they do in other countreys. And ye shall vnderstand that marchaunts that come from Uenice, or from Gene or from other places of Lombardy, or of Italy, they go by sea and land. xi. monthes and more or they may come to Cathay.

Of a great citie named Cadon therein is the great Caanes palaice and lege. Ca. lvii.

IN the prouince of Cathay toward the east, is an olde citie, & beside that citie the Tartariens haue made an other citie that men call Cadon, þ hathe xii. gates, and betwene eche two gates is a great myle, so those two cities the olde & the new is round aboute xx. myle. In this citie is the palaice and lege of þ great Caane in a full faire place and great, of which the wals about is two myle, and within that are many fayre places, and in the gardeyne of that palaice is a right greate hill on the which is an other palaice, and it is the fayrest that may bee fonude in any place, and all a-

bout that hyll are many trees berynge diuers fruites, and about that hill is a great dyche, and there nere are many riuers on eche syde, and in those are many wylde foules that he may take and go not out of the palayce. Within ỳ hall of that palayce are .xxiiii. pillers of gold, and all the walles are couered with ryche skynnes of beastes that men call Panthera.

Those are fayre beastes and well smelling and of the smell of those skynnes, none euyll smell may come to the palayce, those skynnes are as redde as blonde, and they shine so against the sonne, that a man can scacely beholde them, and those skinnes are extemed there as much as golde. In the myddest of the palace is a place made that they call the Mounture for the great Caane, that is well made with precious stones and great hanging about, and at the foure corners of that Mountoure are foure nedders of golde, and vnder that Mountour and about are conduites of beurage that they drink in the Emperours courte. And the hall of that palayce is richly dight and wel, and fyrste at the vpper ende of the hall is the throne of the Emperour right hie where he sitteth at meate table that is well bordered with gold and that bordure is full of precious stones and great pearles, and the greces on which he goeth vp are of diuers precious stones bordred with golde.

At the left syde of his throne is the sege of his wife a degree lower then he sitteth and that is of Jasper bordred with gold, and the sege of his second wife is a degree lower then the fyrste, and that is also of good Jasper bordred with golde, and the sege of the third wife is a degre lower than the seconde for alwaye he hathe three wiues with him where so euer he is, beside these

wiues on the same side setteth other ladies of his kin
eche one lower then other, as they are of degree, and al
those that are wedded, haue a counterfaite of a mans
foote vppon their heads a cubite long & all made with
precious stones, and about they are made with shining
fethers of pecockes or such other, in tokening that they
are in subiection of man, and vnder mens feete, & they
that are not wedded haue none such. And on the right
side of the Emperour sitteth first his sonne the which
shal be Emperour after him, and he sitteth also a degre
lower then the Emperour in suche maner of seges as
the Emperour sitteth, and by him sitteth other lordes
of his kyn, eche one lower then other as they are of de-
gree. And the Emperour hath his table by him selfe a-
lone that is made of golde and precious stones, or of
white Crystal or yelowe, bordred with golde, and eche
one of his wyues hathe a table by hir selfe.

And vnder the Emperours table sitteth foure clerkes
at his feete that wryteth all that the Emperour sayth
be it good or yll. And at great feastes about the Em-
perours table, and all other tables in the hall is a vine
made of gold, that goeth all about the hall, and it hath
many braunches of grapes lyke to grapes of the vines,
some are white, some are yelowe, some red, some grene,
and some blacke, all the red are of rubies of cremes or
allabouce, the white are of cristall or bryall, the yelowe
are of Topaces, the grene are of Emeraudes & Crysо-
lytes, and the blacke are of Quickes and Gerandes, &
thys vyne is made thus of precious stones so properly
that it seemeth that it were a vyne growinge. And be-
fore the borde of the Emperour standeth great lordes,
and no man is so hardy to speke vnto hym, except it be

Musicions

Musicions for to solace the Emperour. And all the vessell that is serued in his hall or chambres, are of precious stones and namely at tables where great lordes eate, that is to say, of Jasper, crystall, amatyst, or syne golde, and the cuppes are of emeraudes, saphyres, topaces, and other many maner of stones and siluer haue they no vessell, for they praise siluer but little to make vessell of, but they make of siluer greces, pylers & pauiments of halles & chambres. And ye shall vnderstande that my felow & I were in wages with him. xvi. monethes againe the kinge of Mancy, vppon whome he made warre, and the cause was we had so great desire to se the nobilytie of his court, if it were suche as we heard speake of, and forsoth we founde it more richer & solempne than euer we harde speake of, and we should neuer haue beleued it, had we not seene it, but ye shall vnderstande the meat and drinke is more honest among vs than it is in those countreys for all the comons eate vpon skines of beastes on theyr knes and eat but fleshe of all maner beastes, & whan they haue all eate, they wipe theyr handes in their skirtes & they eate but once on the day, & eate but little bread but the maner of the lordes is full noble and richly.

¶ Wherefore that the Emperour of Cathay is called the great Caane. Ca. lxviii.

And ye shall vnderstand why he is called ẏ great Caane, ye knowe ẏ all the worlde was destroied with Noes floud but Noe, his wife & children. Noe had three sons Sem, Cham, and Japhet. Cham whan he saw his fathers priuities naked whē he slept

and scorned it, & therefore was he cursed, and Japheth couered it againe. These three bretherne hadde all the land. Cham toke the best parte eastward that is called Asia. Sem toke Afryke, and Japheth toke Europe, Cham was the mightiest and rychest of his bretherne and of him are come the Paynem folke, and diuers maner of men of the yles some headlesse, and other men disfigured, and for this Cham the Emperour thee called him Cham and lord of all. But ye shall vnderstand that the Emperour of Cathay is called Caane, and not Cham, and for this cause it is not long a go that all Tartary was in subiection and thrall to other nations about, and they were made herdemen to kepe beastes, and among them was .vii. linages or kindes, the firste was called Tartary that is the best, the seconde linage is called Tamghot, the third Furace, the fourth Ualaire, the fifth Semoth, the sixth Menthy, the seuenth Sobeth. These are all holding of the great Caane of Cathay. Now it befell so that the firste linage was an olde man and hee was not ryche, and men called him Chanius. This man lay and slept on a nighte in his bedde, and there came to him a knight all white sitting vppon a white hors and sayde to him. Caane slepeste thou, God that is almighty sent me to thee, and it is his will that thou saye to the .vii. linages ẏ thou shalt be theyr Emperour, for ye shall conquere all the land about you, and they shalbe in your subiectiō as you haue bene in theirs, and when morow came he rose vp and sayde it to the .vii. linages, and they scorned him and sayd he was a fole, and the next night the same knight came to the .vii. linages and bad the of gods behalfe to make Chanius their Emperour, and they shold be out

of all

of all subiection. And on the morow they chose Chanins to be Emperour, and dyd him all worship that they might do, and called him Caane as the white knighte called him, and they sayde they would doe as he badde them. Then he made many statutes and lawes, the which he called Ysakan. The firste statute was, that they shoulde be obedient to God almyghtie and beleue that he shoulde deliuer them out of thraldome & that they shoulde call on him in all their workes. An other statute was, ẏ all men that might beare armes shoulde be nombred and to eche .x. shoulde be a master, and to a hundred a master, and to a thousand a master. Then he commaunded to all the greatest and principallest of the vii. lynages, that they should forsake all that they had in heritage or lordship, and that they should hold them payed of that he wold giue them of his grace, and they did so. And also he bad them ẏ eche man should bringe his eldest sonne before him, and sleay his owne sonne with his owne handes and smyte of their heads, and as sone they did his bidding. And when he saw they made no letting of that he bad them, then bad he them solow his baner, and then he put in subiection all the landes about him.

Hold the great Caane was hid under a tree, and so escaped his enimies bicause of a byrd.

Capitulo. lxix.

And it befell on a day that the Caane rode with a fewe men to see the lande that he had wonne, and he met with a greate multitude of his enimies and there he was casse downe of his horse, and his horse slayne, and when his men saw him at ẏ earth

they went he had be dead, and fledde, and the enimies folowed after, and when hee sawe his enimies were fer, he hid him in a bushe, for the wod was thick there, and when they were come againe from the chace, they went to seke among the wood if any were hid there, and they founde many, and as they came to the place where he was, they saw a birde sitte vppon a tree, the which byrd men call an Owle, and then sayd they, that there was no man for the birde sat there, and so went they away, and thus was the Caan saued from death, & so he went awaye on a night to his owne men which were glad of his comming, and from that time hitherwardes men of that countrey haue that byrde in great reuerence, and for that cause they worship that byrd aboue all other birds of the worlde.

And incontinent he assembled all his men rode vppon his enimies and destroyed them, and whē he had won all the landes that were aboute him, he helde them in subiection. And when the Caane had won all the lords to mounte Belyan, the white knighte came to him in a vision againe and said vnto him, Caan the will of God is, that thou passe the mount Belyan and thou shalt win many landes and for thou shalt find no passage go thou to mount Belian that is vpō the sea side and knele .iy. times theron against the east in the worship of god, & he shal shew the a way how thou shalt passe, and Caan did so, & anon the sea that touched the hill withdrew him and shewed him a faire way of .iy. foote brode betwene the hill & the sea, and so he passed right wel with al his men, & then he wan the land of Cathay that is the best land and the greatest of all the worlde, and for those .iy. kneelings and the .iy. foote of

way

way, Caane and the men of Tartary haue the number of.ix.in great worship.

¶ Of the great Caanes letters and the wryting aboute his seale. Ca.lxx.

AND when he had wonne the lande of Cathay he dyed, and than raigned after Cythoco the eldest sonne of Caane, and his other brothers went to winne them landes in other countreys, and they wan the lande of Pruisse, and of Russy, & they dyd cal them selfe Caane, but he of Cathay, is the greatest lorde of all the worlde, and so he called him in his letters and sayth thus. Caane filius dei excelsi vniuersam terram colencium summus imperator & dominus dominantium. That is to say. Caane gods son, Emperour of all those that tyll all the lande, and lorde of all lordes. And the wryting about his great seale is. Deus in celo & Caane super terram eius fortitudo oīm hoīm imperatoris sigillum. That is to say. God in heauen, Caan vppon earth, his strength the seale of the Emperour of all men. And the wryting about his priuy seale is. Dei fortitudo omnium hominum imperatoris sigillum. That is to say The strength of God, seale of the emperour of all men. And if it be so that they be not christen, yet the Emperour and the Tartarins beleue in God almightie.

¶ Of the gouernaunce of the countrey of the great Caane. Ca.lxxi.

NOw haue I tolde you why he is called the great Caane. Now shall I tell you of the gouerninge

of his courte whan they make great feastes, and he kepeth foure principall feastes in the yeare, the fyrste is of his byrth, the seconde whan he is borne to the Temple to be circumcised, the third is of his ydoles whan they begin to speake, and the fourth whan the ydole beginneth fyrst to do myracles, & at those times he hath men well arayed by thousands and by hundreds, and echeone wote well what he shal do. For there is fyrst ordeined foure thousande rich barons and mighty, for to ordeine the feast & to serue the Emperour, and all these barons haue crowns of gold well dight with precious stones and pearles, and they are clad in clothes of golde and cauathas as richly as they may bee made, & they may well haue suche clothes for they are there of lesse pryce than wollen cloth is here. And these foure thousande barons are departed in foure parties, and eche company is clad in diuerse colour ryght richely, and whan the first thousand is passed and hath shewed the than come the seconde thousande, and than the thirde thousande, and than the fourth, and none of them speketh a word. And on the one side of the Emperours table sitteth many philosophers of many sciences, some of Astronomie, Nygromancy, Geometry, Pyromancy, & many other sciences, and some haue before them Astrolabes of golde or of precious stones full of sande or of coles brenning, some haue horologes well dight and richly, and other many instrumnents after their Sciences, and at a certaine houre when they see time they say to men that stand before them make peace, and the saye those men with a loude voyce to all the hall nowe be styll a whyle, and then saith one of the philosophers eche man make reuerence and encline to the Emperour

that

that is gods sonne and lorde of the worlde for now is time and houre, and then all men enclyne to him and knele on the earth, and then the Phylosopher biddeth them rise vp againe, and at an other houre an other philosopher biddeth them put their fingers in theyr eares and they do so, and at an other houre an other Philosopher biddeth that all men shall laye their hande on their heads, and they do so, and then he biddeth them take them away and they doe so, and thus from houre to houre they bid diuers thinges, and I asked priuely what it should meane and one of the masters said that the enclining and the kneling on the earth at that time hath this token, that all those men that kneled so shall euermore be true to the Emperour, that for no gift nor thretning they shal neuer be traitours nor false to him, and the putting of the finger in the eare hath this token, that none of those shall here any yll spoken of the Emperour or his counsayll. And ye shall vnderstande that men dight nothing, as clothes, bread, drinke nor no such things to the Emperour but at certaine hours that the Philosophers tell, and if any man reyse war against the Emperour in what countrey so euer it bee these Philosophers know it sone, and tell ye Emperour or his counsail, and he sendeth men thether for he hath many men. Also he hath many men that kepeth birdes as gerfaukons, spethaukes, faucons, gentils, laners, sacres, popyniayes that can speake, and many other, ten thousande olyfants, baboynes, marmosets and other, and he hathe euer aboute him many Phyllesons more then two hundred that are Christen men, and xx Sarasyns, but yet he trasteth more in Christen men then in Sarasyns. And there is in that countrey manye

Sarasins,

Sarasins and other seruauntes that are christen and conuerted to the faith, through preching of good christen men that dwel there, but there are many that wil not that men were that they are christen.

Of the great ryches of the Emperour, and of his dispending. Ca. lxvii.

This Emperour is a great lorde, for he may dispend what he wil without nombre, bicause he spendeth nother syluer nor golde, & maketh no money but of letther or skynnes, and this same money goeth through all his lande, and of the siluer and gold, buyided he his palays. And he hath in his chambre a piller of golde in the which is a Ruby, and carbuncle of a foot long, the which lighteth all his chambre by night, & he hath many other precious stones & rubies, but this is the most. This Emperour dwelleth in the sommer towardes the North in a citie that men call Saydus, and there it is colde ynough, and in the wynter he dwelleth in a citie that men call Camalach, and there it is right hot, but for the most part is he at Cadon, that is not farre thence.

Of the ordynaunce of the lordes of the Emperour when he rideth from one countrey to an other to warre. Ca. lxviii.

And when this great Caane shall ryde from one countrey to an other they ordeyne foure hostes of people, of which the first goeth before a dies Journey, for that hoste lyeth at euen where the Emperour shall

shall lye on the morow, and there is plenty of vitailes. And an other hoste commeth at the right side of hym and an other at the left side, and in eche hoste is muche folke. And then commeth the fourth hoste behind hym a bowe draught, and there is more men in that, then in any of the other. And ye shal vnderstand that the Emperour rideth on no horse, but when hee will go to any secrete place with a priuy meyny where he wyl not be knowne, but he rideth in a chariot with foure wheles, & there vppon is a chamber made of a tree that men cal Lignum aloes, that commeth out of Paradise terrestre, & that chamber is couered with plates of fyne gold, and precious stones and perles, and foure Olyfants & foure Oxen all white go therein, and fiue or sixe great lordes ride about him, so that none other men shal come nigh him, except the Emperour call any, and in the same maner with a chariote & such hostes rideth the Empres by an other side, and the emperours eldest sonne in that same aray, and they haue so much people that it is a great maruaile for to see.

☞ How the Empyre of the great Caane is departed into .xii. prouinces, and how that they do cast ensence in the fyre where the great Caane passeth through the cities & townes in worship of the Emperour. Cap. lxviii.

The land of the great Caane is departed in. xii. prouinces, and euery proninee hath more then two thousande cities and townes. And when the Emperour rideth through the countrey, & he passeth through cities & townes, eche man maketh a fyre before his house, & caste therein ensence & other thinges,

that

that giue good smel to the Emperour. And if any man of religion that are christen men dwel nere as the Emperour cometh, they mete him with procession, with crosse and holye water, and they singe Veni creator spiritus. with a loude voyce, and when he seeth them comming he commaundeth the lordes that they ride nere to him to make way that the religious men may come to him, and when he seeth the crosse, he doeth of his hat that is made of precious stones and great pearles, and that hat is so riche that it is marualle to tel, and then he encline th to the crosse, & the prelate of the religious men saith orisons before him and giueth him the benison with the crosse, and he encline th to the benison ful deuoutly, and then the prelate giueth him some fruite to the number of .iv. in a platter of gold, peares or apples or other fruite, & then the Emperour taketh one thereof and the other he giueth to his lordes, for the maner is such there, that no strange man shall come before the Emperour but he giue him somewhat, after the olde law that saith. Non accedat in conspectu meo inanis. That is to say. No man come in to my sight idle. And then ỳ Emperour biddeth these religious men that they shall goe forth, so that men of his hoste defyle them not, & those religious men that dwell where the Empresse or the Emperours sonne cometh, they do in the same maner.

¶ How the great Caan is the mightiest lord of all the worlde. Ca. lxxv.

This great Caane is the myghtiest lorde of the worlde, for prester John is not so great a lorde as he, nor the Sowdan of Babilon, ne ỳ Emperor of Perce. In this land a man hath a hundred wines & some xi, some more, some lesse, & they take of their kin to wiues,

wiues, all saue their sisters, their mothers & daughters and they take also wel their stepmother if their father be dead, and men and women haue all one maner of clothing, so that they may not bee knowne, but ꝑ women that are wedded beare a token on their heads, & they dwell not with their housbandes, but he may lye by which that he will. They haue plenty of all maner of beastes saue swine, and forsoth they will none, and they beleue well in god that made all thing, & yet haue they Idoles of golde and siluer, and to those Idols they offer their fyrst myke of beastes.

Yet of other maners of this countrey. ca. lvi.

This Emperour the great Caane hath three wiues, and the principall wife was Queene Johns daughter. And the people of this countrey begin to doe all their thinges in the newe Moone, and they worshippe much the Sonne & the Moone, those men ryde commonly without spoores, for they holde it a great sinne to breake one doue with an other, & to spyll myke on the grounde, or any other lycour ꝑ men may drinke, & the most sinne that they may doe is to pisse in their houses where they dwell, & he that pisseth in hys house shall be slaine, and of those sins they shriue them to their priests, & for their penance they shal giue siluer, & the place where they haue pissed shalbe halowed, or else may no man come there. And when they haue done their penūce, they shall passe through a fyre or two, to make them clene of their sinnes.

When they haue eaten, they wipe their hondes vppon their sides, for they haue no table clothes except it be right great lordes, and when they haue all eaten they

put their dishes or platters not washed in ỹ pot or caudron with flesh that is left when they haue eaten, vntil they will eate an other time, & rich men drink milke of mares, of asses, or other beastes, & other beuerage that is made of milke and water togither, for they haue neither beere nor wine. And when they go to warre, they warre full wysely, and eche man of them bereth two or three bowes and many arowes and a great hatchet, gentilmen haue short swords, and he that flyeth in battayle they sleay him, & they are euer in purpose to bring all the land in subiection to them, for they say prophecies say that they shall be ouercome by shot of archers, and that they shall tourne them to their law, but they wot not what men they shall be, and it is great peril to pursue the Tartaries when they flee, for they wil shote behinde and slea men as well as before, and they haue small eyen as little birdes, and they are commonly false for they holde not their promise. And when a man shal die among them, they stick a speare in the earth beside him, and when he draweth to the death, they go out of the house till he be dead, and then they put him in the earth in the fielde.

How the Emperour is brought vnto his graue when he is dead. Cap. lxxvii.

AND when the Emperour is dead, they set him into a carte in the middes of his tente, and they set before him a table couered with a cloth, & therevpon they set flesh and other meat, & a cup full of milke of a Mare, and they set a Mare with a colte by him, & a horse sadled and bridled, and they lay vpon the horse golde and siluer, and all about him they make a greate

graue,

graue, and with al the thyngs they put hym therein, as the tent, hors, golde and syluer, and all that is aboute hym, & they say, when he cometh in to an other worlde he shall not be without an house, nor hors, ne siluer nor gold, and the mare shall giue him milke, & bringe forth more horses till he be well stored in the other world, & one of his chamberlaines or seruants is put with him in the earth for to doe him seruice in the other worlde, for they beleue that when hee is dead he shall go to an other world, and be a greater lord there then here, and when that he is laid in the earth, no man shalbe so hardy for to speake of him before his frendes.

¶ When the Emperour is dead how they chose and make an other. Ca. lxxviii.

And then when the Emperour is dead the seauen linages gather them togither, and they touch his son or the next of his blood, & they say thus. We wyll, and we ordeyne, and we pray thee that thou wilt be our lord & Emperour, and he enquireth of them and sayth, if ye will that I raigne vpon you, then must ye doe all that I bidde you to doe. And if he bid that any shalbe slaine, he shalbe slaine, & they aunswere all with one voyce, all ỳ ye bid shalbe done. Then saith ỳ Emperour, frō hence forth my word shal cut as my sword, and then they set him in a chaire, & crowne him, & then all the good townes thereabout send to him presents, so much that he shall haue more then a. C. Camelles laden with gold & syluer, beside other Iewels ỳ he shall haue of lords of precious stones, & gold without nūber, & horse, & riche clothes of Camacas and Tarins, and such other.

¶ What countreys and kingdomes lye nert to the land of Cathay, and the frontes thereof. ca. lxxix.

This land of Cathay is in Asia the depe, and this same lande marcheth toward the west vpon the kingdome of Sercy, the which was sometyme to one of the three kings that went to seke our Lord in Bethlem, and all those that come of his kin are christē men. These men of Tartary drinke no wine. In ẏ land of Corosaym, ẏ is at the north side of Cathay is right great plenty of goods, but no wine, the which hath at the East side a great wildernesse, that lasteth more thē an hundred Journeys, and the best citie of that land is called Corosaym, & after the name of that Citie is the lande called after, and men of this land are good warriours and hardy, and thereby is the kyngedome of Comayne, this is the most and the greatest kingdome of the world, but it is not all inhabited, for in one place of the land is so great cold, that no man may dwel ther for colde, and in an other place is so great heat, that no man may dwell there, & there are so many faithes that a man wot not on what side hee may turne him, & in this lande are fewe trees bering fruite. In thys lande men ly in tentes, and they burne donge of beastes for defaut of wood. This lande descendeth toward Pruse & Rossy, & through this land runneth the riner Echell, that is on of ẏ greatest riuers in ẏ world, & it is frosen so hard euery yeare that men fight therevpon in great battayles on horse and footemen more then a. C. M. at once. And a lyttlee from ẏ riuer is the great sea of Occyan, that they cal Maure, & betwene this Maure and Aspy is a full straight passage to go toward Inde, and there-

therefore king Alexander did make there a citie ꝑ men call Alexander, for to kepe that passage, so that no man may passe but if he haue leaue, & now is that citie called Port de fear, and the principall citie of Comayne is called Sarachis, this is one of the thre ways to go to Inde, but through this way may not many mē go but if it be in winter, & this passage is called Berbent. And an other way is to go frō ꝑ land of Turkescon through Percy, & in this way are many iourneys in wildernesse And ꝑ third way is that cometh frō Colmane & goeth through ꝑ great citie, & through ꝑ kingedome of Abachare. And ye shal vnderstand ꝑ all these kingedomes & lordes vnto Percy are holden of ꝑ great Caan & many other, & therefore he is a great lorde of men & of lande.

¶ Of other wayes comming from Cathay toward the Grekes sea, & also of themperour of Percy. ca. lxxx.

NOw haue I deuysed you the landes toward the North, to come from the lands of Cathay to the lands of Russe & Rossy wher christen men dwel. Now shal I deuise vnto you other lands & kingdoms, in comming down frō Cathay to the Grekes sea wher christen men dwell, and for as muche as next the great Caane of Cathay the Emperour of Percy is the greatest lorde, therefore I shall speake of him, & ye shall vnderstande that he hath two kingdomes, the one beginneth Eastward, and it is the kingdome of Turkescon, & it lasteth westward to the sea of Caspy, & southward to the lande of Inde. This lande is good & playne and well manned, with good cities but two most principal, ꝑ which are called Bactrida & Sozmagasit. The other is the kingedome of Percy, and lasteth from the riuer

of Phison vnto great Armony, & northward vnto the sea of Caspy, & southward to the land of Inde, & this is a full plentious countrey and good. In this lande are three principal cities. Nessabor, Saphan, & Sermesse.

¶ Of the land of Armony, which is a good land & of the lande of Middy. Ca. lxxxi.

Then is the lande of Armony, in the which was sometime three kingedomes, this is a good land and a plētious, & it beginneth at Percy, & lasteth westward to Turky of length, and in breadth lasteth from the citie of Alexander (that now is called Port de fear) vnto the lande of Myddy. In this Armony are many fayre cities, but Cantyssy is most of name. Then is the land of Myddy, and it is full long and not brode, & beginneth eastward at the land of Percy, & Inde the lesse, and lasteth westward to the kingdome of Calde, & northward to litle Armony. In this Myddy are many great hyls, & lyttle plaines & ther dwel Sarasins & other maner of men, that men call Cordines & kermen.

¶ Of the kingdome of George & Abcan, and many maruayles. Ca. lxxxii.

Then next is the kingdome of George, that beginneth eastward at a great hil that men call Abior, this land lasteth frō Turkey to the great sea, & to the land of Myddy, and great Armony, & in this land are two kynges, one of Abcan, and a nother of George, but he of George is in subiection of the great Caane, but he of Abcan hath a strong countrey, and defendeth him well against his enimies, & in this land of Abcan is a great maruaile, for there is a countrey in this land,

that

that is nere.iii.dayes long and about, & is called Hamson, and that countrey is all couered with darknesse, so that it hath no light, that no man may see there, and no man dare go into that countrey for darkenes. And neuertheleſſe men of that countrey thereby say that they may sometime heare therein the voyce of men and horse crying, and cocks crow, and they know well that men dwel ther, but they know not what maner of men, and they saye this darknesse came through miracle of God that he dyd for christen men there. For there was a wicked Emperour ỹ was of Troy, & was called Saures, & he pursued sometime all christē men to destroy thē, and did make them do sacrifice to their false gods, & in that coūtrey dwelled many christē men ỹ which left al their goods and catel, and riches, and wold go to Grece, and whan they were all in a great plain ỹ is called Negon the Emperor and his men came to slay the christē men, & then the christen men kneled down & prayed to God, and anone came a thick cloude and couered the Emperour and al his host, so that he might not go away, and so dweled they in darknes, and they neuer came out after, and ỹ christen men went there as they would, and therefore they might say thus. A dño factum est istud & est mirabile in oculis nostris. that is to say, of our lord is this done, & it is wōderful in our eyes. Out of this lande cometh a riuer ỹ men may se by good tokēs ỹ men dwel therin.

¶ Of the land of Turky, & diuers other countreys, and of the land of Mesopotamy. ca.lxxiii.

Then nert is the land of Turky, that marcheth to great Armony, and therein are many countreys as Capadoce, Saure, Bythe, Duecion, Patan &

Greneth, in echone of these countreys are many good cities, and it is a plaine land, & few hills and few riuers, and then is the kingdome of Mesopotamy that beginneth Eastwarde at flom of Tygre at a Citie that men call Mosell, and it lasteth westward to the flom of Eufraten, to a citie that men call Rochaym, & westwarde from high Armony, vnto the wyldernesse of Inde the lesse, and it is a good land and playne, but there is few riuers, and there is but two hils in that lande, the one is called Simar, and the other Lison, and it marcheth vnto the lande of Caldee, and ye shall vnderstand that the land of Ethyope marcheth Eastward to the great wyldernesse, westwarde to the lande of Nuby, southwarde to the lande of Maratau, and northward to the redde sea, & then is the Maritan that lasteth from the hilles of Ethiope vnto Liby, the high, and the low, that lasteth to the great sea of Spayne.

Of diuers countreys kingdomes & yles, and maruayles beyond the land of Cathay. Ca. lxxxiiii.

NOw haue I sayd and spoken of many things on this side of the great kingedome of Cathay, of whome many are obeysant to the great Caane. Now shall I tell of some landes, countreys & yles that are beyond the lande of Cathay. Who so goeth fro Cathay to Inde the high and the low, he shal go through a kingdome that men call Caduillen, & it is a great land there groweth a maner of fruite as it were gourdes, & when it is ripe men cut it a sonder, and men fynde therin a beast as it were of flesshe and bone and bloud, as it were a lyttle lambe without wolle, and men eate the beast & frute also, & sure it semeth very strange. Neuertheselle

thelesse I sayd to them that I held ẏ for no maruayle, for I sayd that in my coũtrey are trees ẏ beare fruit ẏ become byrds flying, and they are good to eate, & that that falleth on the water liueth, & that that falleth on ẏ earth dyeth, & they maruailed much thereat. In this lande & many other thereabout, are trees that beareth cloues, & nutmigs, and canel, and many other spyces, & ther be vines that beare so great grapes, that a strong man shall haue inough to beare a cluster of grapes. In that same land are the hils of Caspy that men cal Uber & amonge those hilles are the Iewes of the .x. kindes enclosed within, that men call Gog & Magog, & they may not come out on no syde. There were inclosed .xxii. kynges, with theyr folke that dwelled betwene ẏ hils

of Syche, and king Alexander chased them thether among those hilles, for hee trusting for to haue enclosed them there through the working of men but he might not, and when he saw he might not, he prayed to God that he woulde fulfyll that which hee had begon, God

heard his prayer and enclosed the hilles all about them but at the one side, and there is the sea of Caspy. Here some men might aske, there is a sea on one side, why go they not out there, for there to answered I that all if it be called a sea, it is not a sea, but a stange standing among hyls, and it is the greatest stange of al the world and all if they went ouer the sea, they wot not wher to ariue, for they can no speach but their own. And ye shal vnderstand that the Iewes haue no law of their owne law in all the world, but they that dwell in those hils, and yet they pay tribute for their land to the quuene of Armony, and sometime it is so that some of the Iewes go ouer the hils but many men may not passe there together, for the hils are so great and high. Neuertheless men say in that coūtrey therby, that in the time of Antechrist they shall doe much harme to christen men, and therefore all the Iewes that dwell in diuerse partes of the world lerne for to speake Ebrew, for they hope that the Iewes that dwel among the hils aforesayde, shall come out of the hils and speake all Ebrew and nought else, and then shall these Iewes speake Ebrew to thē, and lede them into Christēdome for to destrope christen men. For these Iewes say they know by their prophecies that those Iewes ỳ are among those hils of Caspy shall come out, and christen men shal be in their subiection, as they bee vnder christen men. And if ye wyll know how they shall finde the passage out, as I haue vnderstand I shall tell you. In the time of Antechriste a fore shal make his denne in the same place wher king Alexander dyd make the gates, and he shall dyg in the earth so long til he pearce it through, and come among the Iewes, and when they see the Fore, they shal haue great

great maruaile of him, for they saw neuer such a beast, for other beastes haue they among thē many, and they shall chase this fore and pursue him vntil ỳ he be fled a-gaine into his hole that he came frō, and thē shall they dig after him vntill they come to ỳ gates ỳ Alexander did make of great stones well dight with siment, then shal they breke these gates, and they shal find the issue.

¶Of the land of Bactry, and of many Griffons & other beastes. Ca. lxxxv.

FRom this land men shal go vnto the land of Bactry, where are many wicked men and fell in that land are trees that beare wol, as it were shepe, of which they make cloth. In this land are ypotains that that dwel sometime on land, sometime on water, and are halfe a man and halfe a horse, and they eate not but men, when they may get them. In this land are many gryffons, more than in other places, and some say they haue the body before as an Egle, and behinde as a Lyon, and it is trouth, for they be made so but the Griffen hath a body greater then. viii. Lyons and stall worthier than a hundred Egles. For certainly he wyl beare to his nest flying a horse and a man vpon his back, or two oxen yoked to gither as they go at plowgh, for he hath longe nayles on hys fete, as great as it were hornes of Oxen, and of those they make cups there to drynke of, and of his ribbes they make bowes to shoote with.

Of the way for to go to prester Johns land which is Emperour of Inde. Ca lxxxvi.

FRom this lande of Bactry men goe many dayes Journeys, to the lande of Prester John, that is a great

great Emperour of Inde, and men call his lande the yle of Pantoroze. This Emperour Prester John holdeth great land, & many good cities, and good townes, in his kingedome is many great yles & large for this lande of ynde is departed in yles bicause of great flods that come out of Paradise, and also in the sea are many great yles, the best citie that is in the yle of Pantoroze is called Nile, that is a noble citie & a rich prester John hath vnder him many kings and many diuerse people, and his land is good & rych, but not so rich as the land of the greate Caane, for marchaunts come not so much thyther, as they do into the lande of the great Caane, for it is to long a iourney. And also they finde in the yle of Cathay all thing that they haue nede of, as spycery, clothes of gold, and other riches, and all if they might haue better cheape in the lande of Prester John, then in ỹ land of Cathay, and more finer, neuertheless they would let it, for the long waye, and great perils on the sea, for there are many places in the sea, where are many roches of a stone that is called Adamand, the which of his owne kinde, draweth to him all maner of yron, & therefore there may no ships that hath yron nayles passe, but it draweth them to him, and therefore they dare not go into that countrey with ships, for dread of the Adamand, I went once into that sea, & sawe along as it had bene a great yle of trees, stockes, & braunches growinge, and the shipmen told me that those were of great shippes that abode there, through the bertue of the Adamandes, and of things that were in the ships, wherof those trees sprong and waxed, and such roches are there many in diuerse places of that sea, & therefore dare there no shypman passe that waye, And an other

thing

thyng also, that they dread the long way, and therefore they go moste to Cathay, and that is nerer vnto them. And yet it is not so nere, but men behoueth for Venice or Gene be in ye sea toward Cathay. xi. or. xii. moneths. The land of Prester John is long, & marchaunts passe thether through the lande of Persy, and come vnto a citie that men cal Hermes, for a Philosopher that was called Hermes founded it, and they passe an arme of the sea, & come to an other Citie that men cal Saboth, and there fynde they all marchaundises, & popinjayes, as great plentie as larkes in our countrey. In this coũtrey is little wheat or barly, and therfore they eate ryce mylk, and chese, & other fruits. This Emperour prester John weddeth commonly the daughter of the greate Caane, and the great Caane his daughter. In the land of prester John is many diuers thyngs, and many precious stones so great & so large that they make of them vessels, platters and cuppes, and many other thyngs of which it were to long to tell, but somewhat of his law and of his faith I shall tell you.

¶ Of the fayth and belyfe of Prester John, but he hath not all the full beliefe as we haue. ca. lxxxvii.

THis Emperour prester John is christen, & a great part of his lande also, but they haue not all the articles of our fayth, but they beleue well in the father, the Sonne, & the holy ghost, and they are full deuout and true one to another, & they make no force of Catal, and he hath vnder him. lxxii. prouinces and countries, and in eche one is a king, & those kings haue other kinges vnder them. And in this lande are many marualles, for in that lande is the grauely sea, that is

of sande

of sand and grauaile, and no drop of water, and ebbeth and floweth with righte great waues as an other sea doth, and it is neuer standing stil, nor neuer in rest, and no man may passe that land beyond it. And al if it so be that there bee no water in the sea, yet men may finde therein right good fish, and of other fashion and shape then is any other seas, and also they are of full good sauour and swete, and good to eat. And three iorneys frō that sea are many greate hills, through which runneth a great floud that cometh frō Paradise, and it is full of precious stones, and no drop of water, and it runneth with great waues into the grauely sea. And this floud runneth three dayes in the weke so fast, & stirreth great stones of the roches with him that make muche noise, and as sone as they come into the grauely sea, they are no more sene, and in those three dayes when it runneth thus, no man dare come in it, but the other dayes men go therin where they will. And also beyond that floud toward that wilderuesse is a great plaine all sandy and grauely among hils, and in that plain grow trees that at the rysing of the Sonne eche day begin to grow, and so grow they to midday, and beare fruit, but no man dare eare of that fruite, for it is a maner of ryon, and after mydday it turneth againe to the earth, so that when the Sonne goeth downe it is nothinge seene, and so doth it euery day, and ther is in ỳ wildernesse many wild men vō horns on their heads righte hidious, and they speke not but rout as swine, & in ỳ coūtrey are many popiniayes, ỳ they call in their language (pistak) & they speke through their own kind as a part as a man, & those that speake well haue long tonges and large, & on euery fote fiue toes, but ther are som that haue but

three

three toes, but those speake nought and very ill.

Of an other plande where also dwelleth good people therein, and is called Synople. Capitulum.

Then is there an other plande that is called Synopie, wherein also are good people and true, & full of good faith, & they are much lyke in their liuing to ꝑ men before sayd, and they go all naked. Into that plande came king Alexander, & when he saw their good faith and trouth, and their good beleue, he said that he wold do them no harme, and bad them aske of him riches and nought else, and they shold haue it. And they answered, that they had richesse ynough, when they had meat & drink to sustaine their bodies, & they sayde also that richesse of this world is nought worth, but if it were so that he might graunt them that they should neuer dye, that would they pray him. And Alexander said that might he not do, for he was mortal and shold die as they shold. Then sayd they, why art ꝑ so proude & woldest win all the world, and haue it in thy subiection as it were a god, & hast not trust of thy life, & thou wilt haue all riches of ꝑ world, the which shall forsake thee or thou forsake it, & thou shalt beare nothing with ther, but it shall dwel to other, but as thou were borne naked, so shalt thou bee done in earth. And Alexander was gretly astonied of this answere, & if it be so that they haue not the articles of our faithe, neuertheless I beleue that god loueth their seruice to gree, as he did of Iob that was a paynim the which he held for his true seruant and many other. I beleue well that God loueth al those that loue him and serue him meekly and truely, and that despise the vaine glory of the world as

these men doe, and as Job did, and therefore saide our Lorde through the mouth of the holy prophet Isay. Pomam eis multiplices leges meas. That is to say, I shall put my lawes to thē in many maners, & the gospell saith thus. Alias oues habeo que non sunt ex hoc ouili. That is to saye, I haue other shepe that are not of this folde, and thereto accordeth the vision that saint Peter saw at Jaffe how the aungell came from heauen, & brought with him of all maner of beastes, as serpents and diuers foules, and sayd to sainct Peter. Take and eat. And sainct Peter aunswered. I eat neuer of vncleane best. And the aungell sayde to him. Non dicas immunda que deus mundauit. That is to saye. Call thou not those things vncleane that God hath cleansed. This was done in token that men sholde not haue many men in despite for their diuers lawes, for we wot neuer whō god loueth & whō god hateth.

¶ Of two other iles, the one is called Pitan where in be little men that eat no meat, and in that other ile are the men all rough of fethers. ca. xcix.

There is an other yle that men call Pitan, men of this lande till no lande, for they eate nought and they are smal, but not so smal as Pigmēs. These men liue with smell of wild apples, & when they go far out of the countrey, they beare apples with them, for anon as they lose that sauour of apples they dye, they are not reasonable but as wylde beastes. And there is an other yle where the people are all fethers, but the face and the palmes of their handes, these men go as well about the sea as on the lande, and they eate flesh & fish all raw. In this yle is a great riuer that is two mile brode and a halfe that men call Renemar.

Of

¶ Of a rich man in Prester Johans lande named Catolonapes, and of his gardeine. Ca. xx.

IN an yle of Prester Johans land ẏ men cal Miscorach, there was a rich man ẏ was called Catolonapes, he was ful rich & had a fair castel on a hil & strong, & he made a wal all about ẏ hil right strong & fayre, within he had a faire gardeine wherin were many trees bearing all maner of fruits ẏ he might fynd, & he had planted therin al maner of herbs of good smel & that bare flowers, & ther wer many faire wels, & by thē was made many hals & chambers wel dight wt gold & asure, & he had made ther dyuerse stories of beastes and birds ẏ song & turned by engin and orbage as they had ben quick, & he had in his gardeine al thing that might be to man solace & comfort, he had also in that gardeine maydēs within ẏ age of. xv. yeare, ẏ fairest ẏ he myght find, & men childrē of the same age, & they were clothed with clothes of gold, & he sayd that they were aungels and he caused to be made certain hils, & enclosed thē about wt precious stones of Jaspy & christal & set in gold & pearls, and other maner of stones, and he had made a coundute vnder ẏ earth, so that whan he wold ẏ wals ran somtime with milke, somtime with wine, somtime honey, & this place is called Paradise, & whē any yong bacheler of ẏ countrey, knight or sqyer, cometh to hym for solace and disport, he ledeth him into his paradise, & sheweth thē these things, as the songs of birds, & his damosels and wels, & he did strike diuerse Instrumēts of musyke, in a high tower that might be sene, and sayd they were aungels of god, & that place was Paradise, that God hath graunted to those that beleued, when hee sayde thus. Dabo vobis terram fluentam lac & mel.

That

That is to say. I shall giue you land flowing mylk and hony. And than this rych man dyd these men drinke a maner of drinke of which they were dronken, & he said to thē if they wold dye for his sake, & whan they were dead they shold come to his paradyse, and they should be of the age of those maydens, and shold dwell alway with them, and he shold put them in a fayer Paradise where they shold se god in his Joy, and in his maiesty, & than they graunted to do that he wold, and he bade them go and sleay such a lord, or a man of the countrey that he was wroth with, and that they shold haue no dread of no man, and if they were slaine them selfe for his sake, he shold put them in his paradise when they were dead, And so went those bachelers to sleay great lords of the countrey, & were slaine themselfe in hope to haue that Paradise, and thus he was auēged of his enimies through his desert, and when rich men of the countrey perceiued this cautell and malice and the will of this Catolonapes, they gathered thē to gither and assayled the castel & slew hym & destroyed all his goods and his faire places and riches that were in his paradise, and the place of the wales are there yet, and some other things, but the riches is not, and it is not long a go since it was destroyed.

Of a marueloꝰ vale that is beside the riuer of Phyſon. Ca. lxxxi.

AND a lyttle from that place, on the left syde beside the ryuer of Phyſon is a great maruaile. There is a vale betwene two hils, and that is foure myle longe, and some men call it the valay enchaūted, some ỹ valey of Diuels, some the valey perylous, and in that valey

are

are many tempests & a great noyse very hydeous bothe day and night, & sound as it were a noise of Taburines of nakers, & of trompets as it were a great feast. This valey is all full of deuils, and hath ben alway, and men say there ẏ it is a enter to hell. In this valey is muche golde and siluer, wherefore many christen men & other go thether for couetise of that golde and siluer, but few of them come out againe, for they are anon strangled with diuels, & in the middes of that vale on a roch is a visage, & the head of a fiend bodely, right hideous and dreadfull to see, and there is nothing sene but the head to ẏ shoulders, but there is no christen men in ẏ world nor other so hardy but ẏ he should be greatly afraide to behold it, for he beholdeth eche man so sharply & felly, & his eyes are so staring & so sprinkling as fyre, & he chaũgeth so often his countenaunce, that no man dare come nere for all the world, and out of his mouth & his nose cometh great plenty of fyer of diuers colours, & sometime is the fyer so stynking, that no man may suffer it, but alway a good christen man, and one ẏ is stedfast in the fayth, may go therein without hatme if they shriue thẽ well and blesse them w̃ the token of the crosse, then shall the diuels haue no power ouer them, & ye shal vnderstand that whẽ my felowes & I were in that valey, we had full great dought if we shold put our bodies in a vẽture to go through it, & some of my felows agreed therto, and some wold not, and there were in our company two friers minours of Lombardy, & sayd if any of vs wold go in, they wold also, as they had sayd so, and vpon trust of them we sayd that we wold go, & we dyd sing a masse and were shriuen & houseled, and we went in .xiiii. men, and whẽ we came out we were but .x. and

we wist not whether our felowes were lofte there, or that they turned againe, but we saw no more of them, other of our felowes that would not go in with vs, went about an other way for to before vs, and so they were, and we went through the valey and saw there many marueilous things, gold, siluer, precious stones & iewels great plenty as we thought whether it were so or no, I know not, for diuels are so subtill and false, that they make many times a thinge to seme y is not, for to deceiue men, and therefore I wold touch nothing for dread of enmies that I saw there in many likenesses, what of dead bodies that I saw lye in the valey, but I dare not saye that they were all bodies, but they were bodies through making of diuels, and we were often cast down to the earth by winde, thunder & tempest, but God helped alway, and so passed we through that valey without peryl or harme thanked be to god.

Of an yland wherin dwell people as great as giants of of .xxviii. or .xxx. fote of length & other thinges ca. xc. ii.

And beyond that valey is a great yle, where people as great as giaunts of .xxviii. fote long & they haue no clothinge but beasts skins that hang on them, & they eat no bread but flesh raw, and they drink milke, & they haue no houses, & they eat gladlyer flesche of men then other, & men saye to vs, that beyond that yle is a yle where are greater giaunts, as .xlv. or .l. fote long, and some sayd .l. cubits long, but I saw not them and among those giauntes are great shepe, as it were young oxen, and they bere great wolle, these shepe haue I sene many times. An other yle is there northward, where are many euill and fell women, and they haue

precious

precious stones in their eies, & they haue such kinde of if they beholde any man with wrath, they slee them of the beholding as the Basalysk doeth. Another yle is there of fayer folke and good, wher the custome is such the firste night & they are wedded, they take a certaine man that is ordeyned therefore, & lette him lye by their wyues to haue their maydēhed, & they giue him great reward for his trauaile. & those men are called Gadiphyzien, for men of that countrey holde it a great thing to make a woman no maidē, & if it be so þ the husband finde hir a maiden the next night after (for paraūture he that lay by hir was dronken, or for any other cause) the husband shal complaine of him to the lawers that he hath not done his deuoure, & he shall greuously bee punished, and chastised, but after the firste nyght they kepe their wiues well, that they speake not with those men, & I asked what was þ cause why they had that custome, & they sayde sometime men lay wt their wyues first & no other and their wiues had serpents in their bodies, & stong their husbands in the yard or on their bodies, & so was many man slayne and therefore had they that custome to let other men haue their maydenhed, for drede of the death, & thus they suffer them to allay the passage, or they put them vnto auenture.

¶ Of women which make great sorow as their children are borne, & great ioy when they are dead. Ca. xc. iii.

AN other yle there is, where women make great sorow, when their children be borne, & when they are dead they make great ioy and caste them in a great fyer and burne them, and they that loue well their husbands, whē they are dead they cast thē in a fyer to burn thē, for they say that fyer shall make them cleane of all

nith & vices, & they shalbe cleane in an other world, and the cause why they wepe when their childrē are borne, and ẏ they ioye at their death, they say a child when he is born cometh into this world to haue trauaile, sorow & heauinesse, & whē they are dead they go to Paradise, where riuers are of mylke and honey, & there is lyfe & ioy and plenty of goods without trauaile or sorow. In thys yle they make their kings by chosing, & they chose him not for his riches and noblenesse, but him that is of good conditions and most righteous and trew, that iudgeth euery man truely, little & much after their trespasse, and ẏ king may iudge no man to death without counsel of his barons, and that they all assent. And if it so be ẏ the king do a great trespas, as sley a man or such lyke, he shal dye also, but he shall not be slaine, but they shal defēd and forbid that no man be so hardy to beare him company, nor to speake to him, ne giue him meat nor drink, and thus he shal dye, for they spare no man ẏ hath done a trespasse, for loue, lordeship, riches, nor noblenes, but they do him right after ẏ he hath deserued.

¶ Of an yland where men wed theyr owne daughters and kinswomen. ca. xciiii.

There is a nother yle where is great plēty of people & they eat neuer flesh of hares nor of hens nor geese, yet is there many of thē but they eate of all other beasts, and they drink mylk, in this coūtrey they wed theyr owne daughters and other of theyr kyn, as them liketh, and if there be. x. or. xii. men in one house, eche one of theyr wyues shalbe comon to other, and at nyght shal one haue one of ẏ wiues and a nother night a nother, and if she haue any chylde, she may giue it to

whome

whome she would so that no man knowe if it be his or not. In this land & many other places of Inde, are many cocodrilles, that is a maner of a long serpent, and on nights they dwell on water, and on dayes they dwell on land and rocks, & they eat not in winter. These serpents slee men and eate them weping, and they haue no tonge. In this countrey and many other, men caste sede of cotton, and sow it eche yeare and it groweth as it were small trees, and they bere cotton. In Araby is a kynde of beast that some men call Garsantes, that is a fayre beast, & he is hyer than a great courser or a stead but his neck is nere. xx. cubytes long, and his crop and

his talle lyke a hart and he may loke ouer a high house and there is many Camilions, that is a lytle beast, and he eateth nor drynketh neuer, and he chaungeth his colour often, for sometime he is of one colour & sometime of an other, and he may chaunge him into all colours that he will, saue black and red. There are many wilde swine of many colours, and as great as Oxen, & they

are spotted as it were small lawnes, and there are lions all white, and there bee other beastes as great steedes that men call Lanhozans, and some men call thē Tontes, and their head is blacke, and three long hornes in his fronte, as cutting as sharp swords, and he chaseth and will slay Olifants. And there is many other maner of beastes, of whom it were to long to write all.

¶ Of an plande wherein dwell full good people and true. Ca. xcv.

There is an other pland good and great, and plentiouse, where are good men and true and of godly lyfe after their faith, & all if they be not chriſten neuertheleſſe of kinde they are ful of good vertues and they fly all vices, and all sinne and malice, for they are not enuious, proud, couetous, lecherous, nor glotenus, and they do not vnto an other man but that they wold he did to them, and they fulfill the .x. commaundemēts and they make no force of ryches nor of hauing, & they swere not, but they say ye and nay, for they say, he that swereth will deceiue his neighbour, and some men call this yle the yle of Bragamen, and some call it the land of faith, and through it runneth a great riuer that men cal Thebe, and generally al men in those iles, and other iles therby are truer and rightwiser then in other countreys, in this ile are no theues, murderers nor beggers. And for as much as they are so true and so good, there is no tempest nor thunder, warre, hunger, nor tribulacion, and thus it semeth well that God loueth thē wel, and he is well payed of their dedes, and they beleue in god & made all thing & him they worship and they liue

so

so ordinately in meate and drinke that they liue right longe, and many of them dye without sickneſſe, that kinde faileth them for age.

¶ How king Alexander sent his men thider for to winne that lande. Ca.xcvi.

AND kyng Alexander sometime sent his men to win that lande. And they sent him letters that sayde thus. What behoueth a man to haue all the worlde, that is not content therewithall: thou shalt fynde nothing at al in vs, why that thou shouldest make warre vpon vs, for we haue no ryches nor treasure, and all the cattell of our countrey are common, our meates that we eate are our riches, and in stede of gold and siluer, we make our treasure peace & concorde of loue, and we haue nought but a cloth vppon our bodies, our wyues are not arrayed rychely to pleasing, for we holde it a great folye for a man to tryme vp his body with costly aparel to make it seme fairer thē god made it. We haue ben euermore in peace til now ꝑ thou wilt disherite vs. We haue a king among vs, not for nede of the law, nor to iudge any man, for there are no trespassours among vs, but all onely to learne vs to be obedient to him, and so maist ꝑ take from vs but our good peace. And when king Alexander saw this letter he thought he shold dos to much harme if he troubled them, and sent to them that they should kepe well their good maners, & haue no dread of him.

¶ How the Emperour preter Iohn when he goeth to bataple, he hath three crosses borne before him of fine gold. ca.xcvii.

¶ His Emperour Prester John, when he goeth to batayle, he hath no baner borne before him, but he hath born before him thre crosses of fine gold, and those are large and great, and well set with precious stones, & for to kepe eche crosse, is ordeyned a thousand men of armes, in maner as men kepe a standerde in other countreys, and he hath men without number when he goeth in any battayle against any other lord. And when he hath no battayle but rydeth with priuy company, then doth he beare before him but a crosse of tree not painted, and without gold or precious stones, and all playne in token that our lord Jesu Christ suffered death on a crosse of tree. And also he hath borne before him a platter of gold ful of earth, in token ỹ lordeship and nobleneſſe shal tourne to nought, and his flesh shall turne to earth. And also he hat borne before him an other vessell full of iewels, and golde and precious stones, in token of his noblenes and of his might.

¶ Of the moste dwelling place of Prester John in a citie called Suſe. Ca. lxxxix.

AND he dwelleth commonly at the citie of Suſe, & there is his principall palaice that is so riche that maruayle is to tell, & about the principall toure of the palaice are two pomels of gold all round, and eche one of those hath two carbuncles great and large, ỹ shine ryght clere in the night, and ỹ principal gates of thys palaice are of precious stones that men call Saraine & the borders of the barres are of Juory, & windowes of the hall and chambers are of cristall, and tables that they eate of, soune Emeraudes, some are of Mayk, some of golde and precious stones, and the pillers that beare

the

the tables are of such stones also, and the greces on the which ꝯ Emperour goeth to his sege where he sitteth at meat, one is of Mallik, a nother of Cristal, another of grene Japhy, a nother of Diasper, another of Serdin, a nother of Corneiin, a nother of Senton, & that he setteth his fote vpon, is of Crisolites, and all these greces are bordred with fine gold, and well set w̄ great peries and other precious stones, and ꝯ side of his sege are Emerauds bordred with golde and with precious stones, the pylers in his chambre are of fine gold with many Carbuncles & other suche stones that giue great light in the night, and all if the Carbuncles giue great light, neuertheleſſe there burneth .xii. great vessels of cristall full of balme to giue good smell, and to driue away euill ayre. The fourme of his bedde is all of Saphire well bound with gold to make him to slepe well, & for to destroy lechery, for he will not lye by his wiues but thrise a yeare, after the seasons, and all only for getting of children. And he hath also a fayre palayce in the citie of Nyse, where he dwelleth when he will, but the aier there is not so well tempered as it is in the citie of Suse. And he hath euery day in his courte more then xxx. thousand men, beside comers & goers, but xxx. thousand there or in the court of the great Caane spendeth not so much as .xii. thousand in our countrey. He hathe euermore .iii. kinges in his court to serue hym, and eche one of them serueth a moneth, and with these kinges serue alway .lxxii. Dukes, and .CCC. Erles, and euery day eat in his court .xii. archbishops and .xx. bysshops. The Patryarke of saint Thomas is as he were a pope and archbishops and bysshops & abbotes, all are kings in that countrey, and some of the lords is maister of the

man, some of the chaumbre, some steward, some marshal, and other officers, and therfore he is ful rychly serued. And his land lasteth in breadth four moneths iourney and it is of length without measure.

☞ Of the wildernesse wherein groweth the trées of the sonne & the Mone. Ca. xcii.

AND beyond that Riuer is a great wildernesse as men that haue ben there say. In this wildernesse as men say are the trees of the Sonne and of the Mone that spake to kyng Alexander and tolde him of his death, and men say that folke that kepe these trees & eate of the fruits of them, they liue foure or fyue hundred yeare through vertue of the fruite, and we would gladly haue gone thyther, but I beleue that an hundred thousand men of armes shold not passe that wildernesse for great plenty of wilde beastes, as dragons, and serpents that sley men when they haue any. In this lande is many Oliphantes all white & blew without number, and vnicornes & lyons of many maners. Many other ples are in the land of Prester John that were to long to tell, and much riches and nobly of precious stones in great plenty. I beleue ỳ we haue herd say why this Emperour is called Prester John but for those that know it not I wil declare. Ther was sometime an Emperour that was a noble prince & doughty & he had many christen knights with him, and ỳ Emperour thought hee would see the seruice in Christen churches, and than was churches of christendome in Turkey, Surry, and Tartary, Hierusalem, Palistine, Iraby, and Alapp, and all the lordes of Egypte. And thys Emperour came with a Christen knight into a

church

church of Egipt, and it was on a saterday after whn sonday whan the byshop gaue orders, and he beheldе the seruice and he asked of the knight what folke those should be that stode before the Byshop, and the knight sayd they should be prestes, & he sayde he wold nomore be called kinge ne Emperour but preest, and he would haue the name of him that came first out of the prestes, and he was called John, and so haue all the Emperors sythen be called Prester John. In this lande are many christen men of good faith & good lawe, and they haue prestes to sing masse, and they make the sacrements as men of Grece do, but they say not but that ẏ Apostles said as saint Peter, and saint Thomas, and other apostles whan they song masse and said Pater noster. And the wordes with the which gods body is sacred, we haue many addicions of popes that haue bene ordeyned, of which men of those countreys know not.

Of a great yland and kingedome called Taprobane. Ca. C.

TOward the East side of Prester Johns lande is an yle that men call Taprobane, & is right good and fructuous, and there is a great kyng and a rych, and he is obedient vnto Prester John, & the king is alway made by eleccion. In this yle is .ii. wynters and two somers, and they shere corne twise in the yere, all times in the yere gardeins florysheth. There dwelleth good people and reasonable and many christē men among them that are full rich, and the water betwene the syde of Prester John and this yle is not full depe, for men may see the grounde in many places.

Of

Of two other yles, one is called Dzel, & the other Argete where are many gold mynes. Ca.c.i.

THere are moze eastward two other yles, ỹ one is called Dzell, and the other Argete of whom all the land is mine of gold and siluer. In those yles many men se no sters clere shining, but one starre ỹ is called Canapos, and there many men se not ỹ Mone but in the last quarter. In ỹ yle is a great hyll of golde that pismyres kepe, & they do fine golde from the other that is not fine golde and the pismyres are as great as houndes, so that no man dare come there for dread of pismyres that should assayle them so that men may not worke in that gold nor get thereof but by subtiltie, and therefore whan it is righte hote the pismyres hide thẽ in the earth from vndern to none of the daye, and than men of the countrey take Cameles and dromedaries & other beastes & go thether and charge them with gold and go away fast or the pismyres come out of the earth. And other times whan it is not so hot ỹ the pismyres hide them not, they take mares that haue foles, & they lay vpon these mares two long vessels as it were two smale barels and the mouth vpwards and driue them thether and holde theyr foles at home, and whan the pismyres se these vessels they springe therein, for they haue of kinde to leue no hole nor ypt open, and anone they fyl these vessels with golde, and whan men think that the vessels be full, they take the foles and bringe them as nere as they dare, and then they whine, and the mares heare them, and anon they come to theyr foles, and so they take the gold, for these pismyres will suffer beastes for to go among them, but no men.

Of

¶ Of the darke countrey and hils and roches of stone nigh to Paradise. Ca. C. ii.

BEyond the yles of the lande of Prester John and his lordeship of wildernesse to go right East, men shall not finde but hils, great rocks and other myrke lande, where no man may see a day or night as men of the countrey say, and this wildernesse and myrke land lasteth to Paradise terrestre, where Adam and Eue were sette, but they were there but a lyttle while, and that is toward the East at the beginning of the earth, but that is not our East that we call where the Son ryseth in those countreys towarde Paradise, and then it is midnight in our countrey for the roundnesse of the earth, for our Lorde made the earth all rounde in the middest of ꝑ firmament. Of Paradise can I not speake properly, for I haue not bene there, but that I haue heard I shall tell you. Men say that Paradise terrestre is the highest lande of all the worlde, and it is so high that it toucheth nere to the cycle of the Mone, for it is so high ꝑ Noes floude might not come thereto, which couered all the earth about.

¶ A lyttle of Paradise terrestre. Ca. C. iii.

THis Paradise terrestre is enclosed al about with a wall, and that wall is all couered with mosse as it seemeth ꝑ men may see no stone nor nothing else whereof it is, and in the highest place of Paradise in the middest of it is a well that casteth out the foure floudes that run through diuers landes. The first flood is called Phison or Ganges, and that runneth through Inde, in that riuer are many precious stones and mucly

Ligum

[illegible], & grauel of golde. An other is called Nilus or giron, and ẏ rũneth through Ethiope & Egipt. The third is called Tigre, & that runneth through Assyry & Armony the great. And the fourth is called Eufrates, ẏ runneth through Armony and Percy, & men say that the sweete & fresh waters of ẏ world take their springing of them. The first riuer is called Phison, that is to say, gathering of many riuers togither and faling into one, and some call it Ganges, for a king ẏ was in Inde that men cal Gangeras, for it rũneth through his land & this riuer is in some places cleane, in some places troble, in some place hot, in some place cold. The second riuer is called Nilus or Giron, for it is euer trouble; for Giron is to say troble. The third riuer is called Tigris that is to say fast running, for it runneth faster then any of the other, and so is a beast that men call Tigris, for he runneth fast. The fourth ryer is called Eufrates, ẏ is to say well bearing, for there groweth many good things vpon that riuer. And ye shall vnderstande that no man liuing may go vnto ẏ Paradyse, for by land he may not go for wylde beastes which are in the wyldernernesse, and for hylls and rocks where no man may passe. Nor by those riuers may no man passe, for they come with so great course and so great waues, that no ship may giue saile against them. Many great lordes haue assayed many times to go by those ryuers to Paradyse, but they might not spede in thyr way, for some dyed for werynesse of rowinge, some wext blynde and some defe for noise of the waters, so no man may passe there but through speciall grace of God, for I can tell you more of that place I shall tell you of that I haue seene.

How

¶ How Prester Johns land lyeth foote against foote to Englande. Ca. C. iiii.

IN these yles of the land of Prester John, & they are vnder the earth to vs, & other yles are there who so wold pursue thē for to enuiron the earth who so had grace of God to hold the waye, he mighte come right to the same countreys that he were come of and come from & so go about the earth, and for that it asketh so long tyme, & also there are so many perils to passe that fewe men assay to go so, and yet it might be done, & therfore men came from these yles to other yles costing of the lordship of Prester John, & men come in the coming to one yle ẏ men cal Cassoy, & that countrey is nere .lx. Journeys long, & more thē .l. of bredth, that is the best land that is in those coūtreys saue Cathay, & if marchants came thither as comonly as they do to Cathay, it wold be better thē Cathay, for it is so thick of cities & towns ẏ when a man goeth out of a citie he seeth a nother on eche side, there is great plenty of spices and other goods, ẏ king of this ile is rich & mighty & he holdeth his land of ẏ great Caan, for ẏ is one of ẏ xii. princes that the great Caan hath vnder him beside his owne lande.

¶ Of the kingedome of Ryboth. Ca. C. v.

FRom this yle men go to an other kyngdome that is called Riboth, and that is also vnder ẏ great Caan this is a good countrey and plentious of corne, wine & other thinges, men of this lande haue no houses but they dwell in tentes made of tree. And the principall citie of ẏ countrey is al blacke made of black stones and white and all the stretes are paued with such stones, and

...o in the citie is no man so hardy to spil blood of man ne beast, for worship of a mawment that is worshiped there. In that citie dwelleth the Pope of their lawe, that they call Lopalse, and he giueth all dignities & benefices that fall to ꝑ mawmet. And men of religion and men that haue churches in that countrey are obedient to him as men here to the pope. In this ple they haue a custome through all the countrey that whan a mans father is dead they wil do him great worship, they sẽd after all his frends, religious priests and many other, and they beare the body to an hill with great Ioy and myth and whan it is there the greatest prelat smiteth of his head & laieth it vpon a great plate of gold or siluer, and giueth it to his sonne, and the son taketh it to his other frendes, singing and saying many orysons, and then the prestes and the religious men cut the flesh of the body in peces and say orysons, and the byrds of the countrey come thether, for they know well the custome, and they flye about thẽ as they egles and other birds that eate flesh, and the priestes cast the peces vnto them, and they beare it away a litle from thence and then they eate it, and as priestes in our countrey sing for soules. Subuenite sancti dei. and forsoth, so those prestes ther syng with high voyce in their language in this maner wyse. Se and beholde how good and gracious a man this was, that ꝑ nunges of God come for to fetch him and beare him into Paradise. And then thinketh ꝑ son of the same man that he is greatly worshipped when birds hath eaten his father, and where are most plẽty of byrds, there is most worship. And then commeth the sonne home with all his frendes, and maketh them a great feast. the sonne maketh cleane his fathers head

and

and giueth them drynke thereof, and the fleshe of the head he cutteth of and giueth it to his moste speciall frendes, some a lyttle & some a lyttle, for deynty. And in remembrance of this holy man that the birds haue eaten, the sonne doth make a cuppe of the scalpe, & therof drinketh he all his life, in remembrance of his father.

¶ Of a rych man that is neyther king, prince, duke nor Erle. Ca. Cvi.

AND from this men go ten iourneys through the lande of the great Caan, which is a full good ple & a great kingdom, & the king is ful mighty. And in this ple is a rich man which is no king prince Duke nor Erle, but he hath eche yere. CCCC. thousand horses charged with ryce and corne, and he hath a noble & a rich life after the maner of the countrey, for he hath L damosels that serue him euery day at his meat & bed, and do what he wil. And whan he sytteth at the table they bring him meat, & at eche time fiue meales to gither, and they sing in the bringing a song, and they cut his meate and put it in his mouth, and he hath righte long nayles on his hands, that is a great nobly in that countrey, & therfore they let theyr nayles grow as long as they may, and some let thē growe so long that they come about theyr handes and ỹ is a great nobly & gentry, and the gentry of a woman to haue small fete, and therefore anon as they are borne, they binde their feete so straight that they can not wax halfe as they should. And he hath a ful faire palaice & rich wher he dwelleth of which the wall is two myle about, & there is many faire gardeins, and all the pauement of the hal & chambers is of gold & siluer, and in the midst of one of these

[illegible] a lyttle hyl whereon is a place made wyth [illegible] and pynacles all of golde, and there he wyll syt often to take the ayer and disport, for it is made for nothing else. From this land men may go throuhh ẏ land of the great Caane.

¶ How all these landes, yles and kingdomes, and the men thereof afore rehersed, haue some of the articles of our faith. Ca. C. vii.

AND ye shall vnderstand that all these men & folke that haue reason ẏ I haue spoken of haue some articles of our faith all if they be of diuers lawes and diuers beleues, yet they haue some good poynts of our faith, & they beleue in God of kinde as theyr prophecie sayth. Et metuent eum omnes fines terræ. That is to say. And all endes of the earth shall drede him. And in an other place. Omnes gentes seruient ei. That is to say. All folk shall serue him, but they can not speake parfitly but as theyr kyndly wit teacheth them neither of the son nor of the holy ghost can they speake, but they can speake well of the Byble, and specially of Genesis, and of the bokes of Moyses. And they say that those creatures ẏ they worship are no gods, but they worship them for great vertue that is in them which may not be without special grace of god, & of simulacre and ydoles they say that all men haue simulacres and that say they for vs christen men haue ymages of our Lady & other, but they wot not that we worship not the ymages of stone nor of wood, but the saynts of whome they are made, for as the letter teacheth clarkes how they shal beleue, so ymages and paynture teacheth lewde men, they say also that the aungell of God speaketh to them in their

ydoles

ydols & do miracles, they say soth [illegible]
that doth myracles to maintaine the in their [illegible]

¶ How John Maundeuyl leueth many meruailes vnwrytten & the cause wherefore. Ca. cviii.

THere are many other countreys where I haue not yet ben nor sene & therefore I can not spek properly of them Also in countreys where I haue bene are many meruailes that I spke not of, for it were to long a tale and therefore hold you payd at this time ỳ I haue sayd, for I will say nomore of meruailes that are there, so that other men that go thither maye synde ynough for to say that I haue not tolde.

¶ What time John Maundeuil departed out of England. Ca. C. ix.

AND I John Maundeuil that went out of my countrey and passed the sea, the yeare of our lord M.CCC.xxxii. and I haue passed through many landes and yles and countreys, and now am come to rest, I haue compyled this boke and do wryte it the yeare of our Lord. M.CCC.lxvi. at.xxxiii. yeare after my departing from my countrey, & for as much as many men beleue not that they see with theyr eyen, or ỳ they may conceiue & know in their mynde, therefore I made my way to Rome in my coming homeward, to shew my boke to the holy father the pope, and tel him of the meruayles ỳ I had sene in diuerse countreys: so that he, with his wise counsel wold examine it, with diuerse folke ỳ are at Rome, for there dwell men of all nations of the world, and a lytle time after whan he & his counsel had examined it all through, he sayde to me for a [illegible]

[illegible] and trauaile,

[illegible] for he sayd he had a boke of la[illegible] all that and much more, of ye which [illegible] is made, the which boke I saw, & there[illegible] the Pope hath ratyfied & confirmed my boke in all poynttes. And I pray to all those that rede this booke, that they wyll pray for me and I shall pray for them, & all those that say for me our Lords prayer, & that God forgiue me my sinnes, I make them [illegible] & graunt them part of all my good pylgrimages and other good dedes which I euer dyd or shall do to my lyues ende, & I pray to God of whome all grace cometh, that he wil all the readers and hearers that are christen fulfil with his grace, and saue them body and soule, & bring them to his Joy that euer shall last. He that is in the Trinitie, the father, the sonne, and the holy ghost, that liueth & raigneth God without ende.

Amen.

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